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Valley Women's Voice

MAY 1984

VOLUME VI ISSUE 4

The Future Is Up To Us

Sonia Johnson Speaks to Women

(excerpts from an address 10/24/83)

Sixty-four years after winning the vote, 20 years after *The Feminine Mystique*, for women still to be so shut up, and so shut out of the mainstream of American politics is incredible. It is also unacceptable to a growing number of Americans. It is unacceptable not only because it is blatantly undemocratic, but because the imbalance of power between men and women in this country and the world is dangerous and potentially lethal. Men with their monopoly on power are not just nudging us, they are hurtling us toward planetary annihilation.

Women's voices, particularly feminist voices—the least co-opted women's voices—must be heard over the gunfire of the wars raging around the globe and the mounting chaos and terror. To restore the balance necessary for survival, women's voices must be heard and attended to in the decision-making councils of the world. Clearly, we cannot wait for men to get around to granting us permission to speak. There is too little time and too much at stake. Everything depends on the courage women summon to say what must be said and on our willingness to take risks to do what must be done—right now.

We must first have the courage to say that women's issues—the hazards of being female which are regarded as so peripheral and trivial to the men in power—are in fact the axis upon which all other issues of life and death turn.

We must make clear to the world that the oppression of women lies at the core of our present dilemma; that it is the archetypal oppression upon which all other oppressions—racism, imperialism, colonialism, war—are modelled. Men raped and subdued women before they conquered neighboring tribes. In learning to dominate women, they developed a conquistador mentality: if it is reasonable and justifiable and necessary (and sanctioned by God) for men to rule women, then it follows that it is justifiable and reasonable and nec-

essary (and sanctioned by God) for one nation to rule another, the strong to rule the weak, people of one color to rule people of another color, the rich to rule the poor. And every time this happens, balance critical to the world is lost.

What this means is that, despite clamor for peace, as long as we continue to wage war against the dignity of women in our homes and streets and offices, our churches, schools, and courts, we cannot expect to understand even the nature of peace, to say nothing of what is necessary to achieve it. If we cannot stop rape in the microcosm of the streets of one U.S. city, we cannot expect to stop violence in the macrocosm of other nations and the planet.

War is the only appropriate word for women's lives.

More than 2,000 women are raped in this country every day, 50% of women are beaten by the men they live with, sometimes beaten to death, incest is an epidemic—one out of four females will be incestuously assaulted before age 18. Thousands of Black and Hispanic women are sterilized every year against their will.

Not only physical violence but economic violence against women is woven implacably into the fabric of our society. Eighty-nine percent of Americans living in poverty are women and our children; by the year 2,000 we will comprise the entire poverty population. To be born female on a patriarchal planet is to be born behind enemy lines.

Sexism, the polite term for this war, is the model for racism, classism, ageism—all the other wars we are waging at this moment on our own soil against our own people. Each of them is a grim struggle made desperate by government leaders who pour out the lifeblood of our economy into nonproductive, nonrecyclable weapons of destruction.

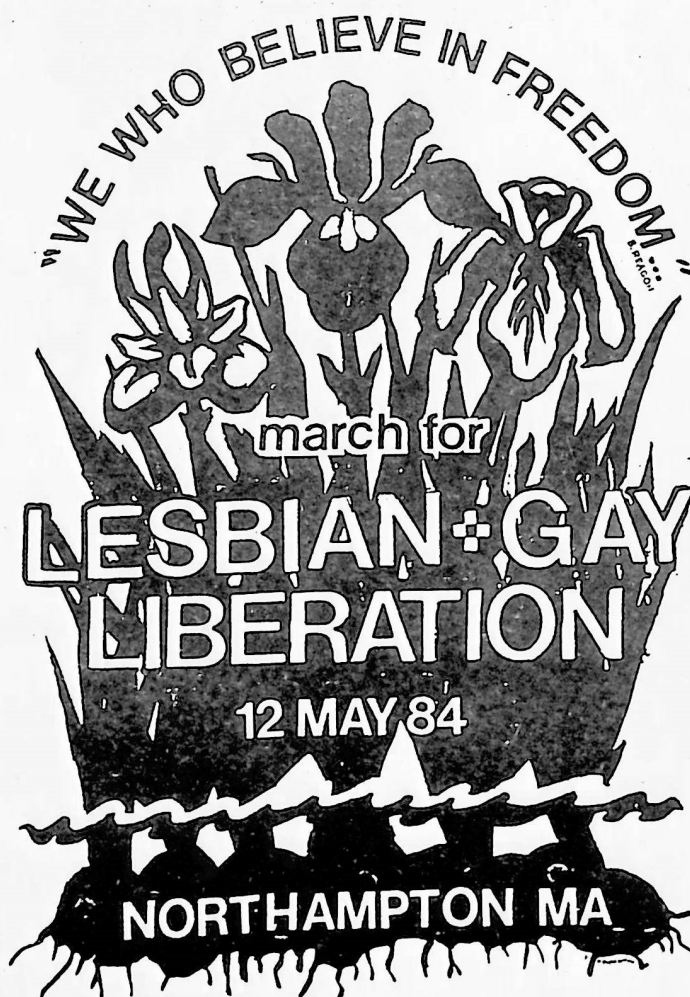
Someone must say that only in a massive global revolution in the status of women is there hope for the survival of the planet and the human species. Such a revolution would signal the death of the conquistador mentality, the rapist mind, which is destroying us all.

Everywhere I go in this country I see the ravages of this mentality. And I am outraged by what I see. While the

Pentagon spends three-quarters of a billion dollars every day on intimidating, terrorizing, and killing, I see people out of work—10 million citizens now without jobs, people without homes, without enough to eat, who cannot afford health care or education. And I remember that our forefathers spoke of the common welfare as well as the common defense. Things are dangerously out of balance.

We clamor for peace, but peace means more than the absence of outright, shooting war. Peace means being safe from assault in our homes, workplaces, and streets. It means being able to work at a decent job for fair wages. It means being able to go to school, have adequate housing, enough nutritious food to eat, good health care. Peace means having a safe environment, having a say in the policies that affect our lives, being able to turn on the heat in the winter. Peace means having hope. It means living without terror holocaust.

There cannot be peace in the world without justice, without compassion, without mercy at home.



GALA WINS Saturday March Permit

The Lesbian and Gay Liberation March will be held in Northampton Saturday, May 12. Both previous GALA marches also took place on a Saturday. This year Northampton city official initially refused a Saturday permit, citing traffic congestion problems as their reason for granting only a Sunday permit.

March organizers favored Saturday for reasons of greater exposure and access to public transportation. After a period of protest and negotiation, the Saturday march date has been achieved.

Participants should gather outside the Bridge Street School by 12 noon. From there the march will progress to Pulaski Park where a rally will be held. A dance is scheduled for 9 pm. that night at Valentine Hall, Amherst College.

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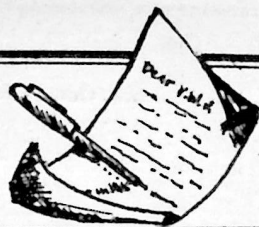
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Letters

Dear Community,

Womonfyre Books needs your help. We are writing this letter to make known the condition of the store, clear up any rumors, and to explain our situation to you.

Quite frankly, the store is in a financial bind and the two women who started it are burned out. We are considering selling the store, and we are considering other alternatives as well.

The store's troubles stem from several areas: undercapitalization from the start, harassment and our time and effort spent to stop it, and moving expenses. Undercapitalization means that we don't have the cash to buy the merchandise in order to sell it. When we were small, it was a small problem. As we have grown, that problem has grown as well. Other alternative and progressive businesses in our area (such as Persephone Press and Good Things Collective) have recently closed because of financial problems similar to ours - we hope that by going public. We can enlist your support so that this doesn't happen to Womonfyre Books, too.

For the immediate future, we need to raise money to pay numerous companies the money that we owe them, and we are especially concerned about money that we owe other feminist businesses. We can't raise this money by loans because we have previous obligations from other loans, so we are considering other alternatives.

We would like people in the community who wish to see the bookstore survive make donations of any size - \$1, \$10, \$25 or more. In return, we will make the following offer: that for donations of \$25 or more, the donor will be entitled to a gift certificate from the store for 10% of the size of the donation. We will not make any personal profit from these donations. We plan to have other special promotions and fund-raising events in the future, and we will let you know as they occur. We would also welcome other people to organize fund-raising events. If you can't make a donation, please help us out by stopping by and buying a book, record, or gift. We appreciate your support through these troubled times.

The other problem is that the two of us who started the store (Jill Krolik and Kiriyo Spooner), after almost six years of running the store, are feeling very burned out. We have had differences of opinion on how to run the store. However, neither one of us has the money to buy out the other and survive as a resource to the women's community. We are therefore offering the bookstore for sale, either to individuals or a group of committed, feminist women. A large amount of capital would be needed to purchase and maintain the store. Serious inquiries concerning the purchase of the store can be addressed to us at the store. Either or both of us would be willing to help during the transition of ownership.

If the present situation does not improve over the next two months, we will be forced to close the bookstore. We don't want this to happen, and we don't think you want it to either. We hope that as a community we can work together to ensure that this valley has a feminist bookstore for years to come.

Sincerely,
Jill Krolik & Kiriyo Spooner
Womonfyre Books

Dear Sisters All,

I've meant to subscribe to VWV long before this, but your excellent lead article "Not The Man But The Movement" has gotten me to act however belatedly. It says exactly what needs to be said (I've had a letter to the editors of local press on my mind with similar points. Again put off.) especially regarding Rainbow Coalition as an idea whose time has come, NOW, and holding candidates hostage to ideas and issues etc, not just handing them endorsement. Stupid! I wrote NOW about that at least and withdrew membership. Here's \$20 toward solvency and all good wishes.

Margaret G. Holt

Dear Editor,

Warmest greetings of this fledgling spring season and may I sincerely commend you for your April issue. It is deeply heartening to see the *Valley Women's Voice* move into the critical area of politics during this election year. I would like to comment on two stimulating articles in that issue because I think they raise salient issues that shall have great bearing on our future.

First, though, I would like to compliment Ann Harrison for her piece on feminist responses to Jesse Jackson's candidacy, *I fear she sometimes raises and dismisses highly-charged ideas without alluding to their controversial nature*. For example, it seems unfortunate and incongruous that while discussing the need for unity and empowerment among feminists and women in general so that Mr. Reagan can be defeated in November, she mentions that a panelist, Ms. Landes, noted that the problem with elections is that they "legitimize undemocratic institutions as democratic institutions." Granted our system is flawed but isn't it quite obvious to us as concerned Americans that the trendy apathy which elected our affable but inept incumbent in 1980 is far too dangerous to repeat?

Later in that article, the author refers to another panelist's sentiments that religion may be an anti-populist force in this election. Although organized religion frequently seems to embody certain odious attributes, I would encourage readers to consider recent developments. For example, see the April 13th issue of the *National Catholic Reporter* (PO Box 281, Kansas City, MO 64141) entitled "Women Doing Theology" in which essays of several brilliant women theologians are printed. Surely the reader will find the dynamic energy and the potential for a faith free of sexism to transform not only church but also the larger society quite evident.

Also, one might consider that Cardinal Bernardin, one of the architects of the May 1983 Bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response," has put forth the concept of a "seamless garment of life" whereby respect for life must continue after conception. Regardless of

one's stance on issues like religion, abortion and the role of women, let us remember that people are likely to disagree - but that an increasing coalition of consciences must continue to unite to retire Reagan and open the door to an improved quality of life for all.

Lastly, Phyllis Rodin's interview with Dr. Elise Boulding recalled some important ideas raised in Dr. Carol Gilligan's bestseller, *In A Different Voice*. I think feminists need to recall that they truly represent not only female, but male liberation. The scourge of socialization, although different, has hampered the emancipation of the species. To use a current example from the pollsters, that women are far more willing to reject President Reagan's policies reveals that they are far more in touch with their life-affirming capabilities than men. Imagination must combine with risking and sacrifice if we're to live. Self-discovering and mutual supportiveness shall guide us!

Shalom,
R. Jay Allain

Dear VWV,

Some of us, sickened by the actions of the U. S. Government in Central America, inspired by the courage and persistence of the Greenham Women, and convinced of the need to stop the deployment of *Pershing and Cruise* and turn this government back from its militarist adventures, feel the need to create a non-violent political action at the source of these events, the White House itself.

We are communicating with as many women and women's groups as we can to ask everyone to organize themselves into affinity groups of whatever size, into bus-loads and car-loads and come to Washington, D.C. on May 11 to surround the White House, to encamp, to sing, pray, blockade or whatever seems appropriate so long as it is non-violent. We ask that women duplicate and distribute this information to women they think should be at the White House on May 11 so that we use our networking skills and our friendship webs to bring together the largest conglomeration of women possible to stand for peace.

We ask the women of D.C. and surrounding areas to contact local churches to open their doors for us to sleep if we need that space. We ask women everywhere to raise money in their communities to pay the travel expenses of women who otherwise could not come. We ask all women to reach out to women all over their towns or neighborhoods and tell them what is happening and help them come along if they want to.

We ask all women to come prepared to weave, to sing, to share with each other food and pain and hope, to say once more with all our strength—NO! These weapons you do not send in our name. We resist.

Thirty thousand women surrounded the Greenham Air Base in December in the cold and snow. Certainly we can surround the White House on May 11. Please pass this message on.

J. Grossholtz

(Continued Page 3)

ALL LETTERS TO THE EDITOR PRESENT THE VIEWS OF THE AUTHOR ONLY. NO STATEMENT IN ANY LETTER TO THE EDITOR REPRESENTS ANY OFFICIAL POSITION OF THE VALLEY WOMEN'S VOICE, THE STUDENT GOVERNMENT ASSOCIATION, THE ADMINISTRATION OR TRUSTEES OF UMASS, OR STATE BOARD OF REGENTS.

LETTERS!

Write and tell us what you're thinking. We want to hear!

VWV-Letters

Box 392

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01061-0392

LETTERS!



THE FUTURE IS UP TO US JOHNSON SPEAKS TO WOMEN:

When I ponder what can be done about a global network of warlords who spend enough in one day preparing for and waging war to feed the entire human family for one year, I am reminded of the ancient Israelites who were advised to beat their swords into ploughshares and their spears into pruning hooks—a creative military conversion plan, and still very sound economic policy.

If I were president, on my first day, I would announce a national emergency plan to eradicate the conquistador mentality from our culture. I would see to it that we work as diligently at reversing the evil and ancient belief in the legitimacy of power imbalance, as we had formerly worked at dominating the world. My second day in the oval office would be spent sitting in a circle of non-patriarchal women from every country, planning how to bring arms immediately and globally under female control. Men have never made weapons they have not used, and there is every indication that this trend will continue until women intervene. Two of the very few virtues of oppression are that the oppressed are conditioned not to use force, and have no "face" to lose. The human family is therefore much safer with weapons in the hands of the average woman than of the average man.

Having most of the \$125 billion still in hand on my third day in office, I would see to it that Congress refund the programs so disastrously cut by Reagan in favor of warheads. Programs which save people's lives and dignity and restore their hope are inseparable from peace.

And at this time in the story of the human race, the only appropriate—the only possible—role for a nation which wishes to be the greatest in the world and live to enjoy its reputation, is to be the peacemaker, the mediator—the signal of hope to a troubled world that we can lift ourselves out of barbarism, we can take an evolutionary step into an age of genuine humanity. To be the peacemakers, the facilitators of empowerment for other nations, and the champions of global harmony means withdrawing all arms, advisors, troops and agents provocateur from countries such as El Salvador, Nicaragua, Honduras, and Lebanon. It means listening to the voices of the people and scrapping plans for deployment of missiles in western Europe. It means exporting, instead, a commitment to genuine democracy and human rights, affirming the right of every nation to choose its own destiny.

Like us, the Soviets are saddled with leaders who would rather blow us all to Kingdom Come than lose face in the absurd game of King of the Mountain. Despite the fact that the majority of Americans and Europeans polled opposed deployment of the cruise and Pershing II missiles in Europe (and there is evidence from Soviet feminists that the Soviet people are also fed up with the insane macho of their leaders) deployment will almost certainly go forward as planned.

Leaders who do not listen to our overwhelming consensus, leaders who have broken the contract they made with us to represent us, are renegades and criminals and should be arrested immediately.

Our leaders say that a strong defense is the road to peace. But we are not deceived. I was taught as a child that

those who sow the wind reap the whirlwind—an imaginative way of saying that preparing for war is the surest way to have war, that violence breeds violence, that the means are the ends.

The men in power would also like us to believe that a world without war is not possible, that war springs from human nature. But we do not believe this either. War is created by a rapist habit of mind and like any other bad habit, it can be broken—must be broken. Because, unlike other animals, we humans ourselves decide what our nature is. We, not our genetic programming, are in control of our fate.

But the fact remains that believing the rationalization that war is intrinsic to human nature and therefore inevitable has brought us to the tightest spot the human race has ever gotten into. Because neither Democrat nor Republican leaders are willing to face the terror they feel in their hearts, they cannot see clearly that we actually teeter on the brink of doom at this moment. While they choose comfortable blindness, many of the rest of us are deeply in the pain of "foresuffering" (to use T.S. Eliot's word) the horrors that are unavoidable if we continue to allow grown men to act like irresponsible little boys.

Our fear has taught us what we value most—we value our lives and the lives of our children. We are grieving for the children we brought, in all innocence into a most terrible world. My sons and daughter have not deserved this legacy. Neither have yours.

I would do anything to give my children the kind of world I knew as a child, a world I could trust to stick around, to be there long enough for me to grow up in it.

MORE LETTERS

opportunity to read. Before I go any further, let me tell you that I'm a (gay) male, 31 years of age, and at present sitting here in the Elm Street Jail, in Greenfield, MA in the Awaiting Trial section, needless to say, for something I played no part in whatsoever.

There are a select few of us here that are in fact open about ourselves - but most are in fact closet cases. What I'd like to know is if your staff could put me in contact with any other organizations, or if anyone else would like to correspond.

I wish your staff the best of luck, in all ways regarding your newspaper. I'll bring this to a close only for now - hoping to hear some type of reply from you and or your staff.

Another Sister In The Liberation,
Charles

To the Editor:

We wish to express a sincere apology to anyone we offended by our sponsorship of a contest to promote a film entitled "Up the Creek."

It was not our intention to sponsor anything that would promote sexism and the degradation of Women. One of our managers was seriously misinformed about what this film was about and agreed to co-sponsor a fund raising contest for it.

Ignorance and misinformation do not abdicate us of responsibility. We do, however, want to make a public announcement that Bart's Ice Cream did not knowingly support this film and we have never and will never support anything that promotes sexism and the degradation of women.

Our most humble apology,
Barbara Fingold
Gary Shaefer

MORE LETTERS

To the Editor,

This letter is to thank the hundreds of people who wrote to us while we were in prison and those who contributed money to the "Women of Faith Defense Fund." Your kindnesses shattered the isolation of prison and nourished our hope that we will bring this arms race to an end.

The arms race is the greatest sign of failure in human community. We feel our action alone won't stop the arms race and lessen the risk of nuclear war but that our action in combination with the actions of others will accelerate a political process ultimately leading to the abolition of nuclear weapons. The community we develop and share in the process is a gift and sign of the world wide community in progress.

Thank you again for your kindnesses
Judith Ann Scheckel
On behalf of: Frances Crowe, Victoria Safford, Joan Balles, Sister Judy Beaumont O.S.B., Sister Ann Shay S.N.D., Kate Champa, and Sister Ann Welch R.S.M.

Dear Editor,

It was gratifying to see Ann Harrison's extensive critique of my Hampshire College lecture on "Men's Sexual Pleasure". Frustrating, also.

Harrison is concerned that I did not address how male acquired negative traits "directly affect the opposite self". She asserts that "Talk is cheap" and proposes that "the participation of women in this emerging dialogue (among men) could help address problems that may be overlooked."

I would like to address the above three points in the spirit of dialogue between women and men in the Valley.

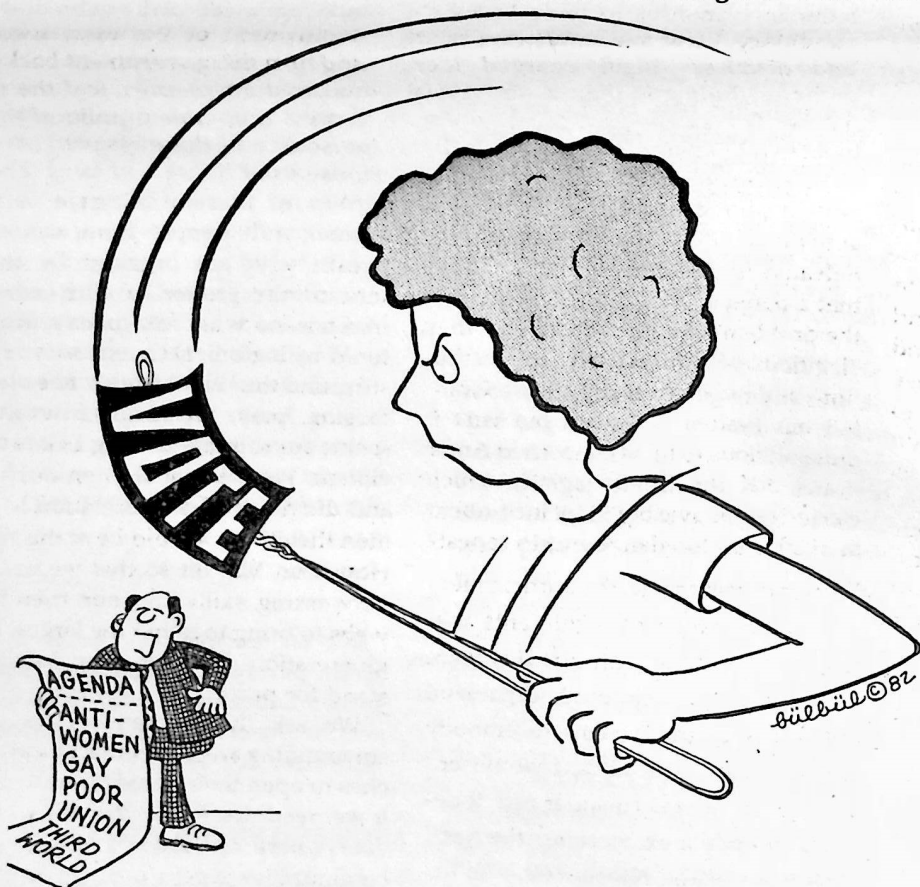
A political analysis of male sexuality requires that men address men about their personal and collective experiences, dreams, and desires. It is not enough for men to be hauntingly aware of our horrendous destructiveness.

Although we continue to learn from feminist exposures of male supremacy, we cannot remain on this level of awareness. To do so results in despair and political paralysis. As I emphasized in my introductory remarks, my focus was on the impact of masculinity on men. Men reaching out to men is a political commitment to male-energized self-help, growth, and change.

Talk can be cheap. That includes newsprint as well as lectures. However, just as it must have been a difficult political decision for VWV to give so many column inches to "Re-examining Male Sexual Pleasure", so too is it a difficult political decision for me to self-disclose in public lectures. Such talk is a political act with potentially devastating consequences, personally and professionally.

I agree with Harrison's conclusion. The participation of women in the emerging male-to-male dialogue can be helpful. However, the process of women helping men change is a very complicated one. For the sake of brevity, I conclude with my conviction that men need more experience in helping, supporting, and communicating with each other on our way to equalitarian dialogue, intimacy, and social change with women.

Ron Mazur
UMass Health Services



MORE LETTERS

To the Editors:

VWV Newsbrief U.S. Women to Walk in Space [Feb. 1984] offered only information enough for one conclusion: women in space equals progress. However, NASA NEWS items tend not to mention that at least 48% of the space shuttle's activities are military-related.

One such activity, the High Altitude Large Optics project (HALO) is described by former Trident missile design engineer Robert Aldridge: "It is not as saintly a program as the name would imply...About six space shuttle loads will be required to put HALO into orbit—the shuttle is essential to assembling this space platform." With

the ability to track missiles and warheads after their boosters burn out, HALO will violate the ABM (anti-ballistic missile) treaty, since its sensors will be non-radar and space-based.

Items like US Women To Walk In Space reinforce the prevailing indiscriminate attitude towards the space shuttle and participation in such programs may be a dubious distinction.

Richard Iacovelli
Northampton.

Dear VWV,

I'd like to congratulate your entire staff for the excellent job you've done in putting together by far one of the most liberated newspapers I've ever had the

Newsbriefs

FREEDOM OR LICENTIOUSNESS

At a Board of Governors meeting, Jenne Cullen of the Student Center for Educational Research and Advocacy (SCERA) and Karen Santoriello of the Women's Forum against Media Violence (WFAMV) made a plea to the BOG to support them in trying to create a porno free zone on the UMASS campus. They presented a slide show entitled "Abusive Images in the Media and Pornography in the Media" which showed the media depicting women as either being nymphomaniacs who loved to be raped, perverted sadomasochists, or others who were enthralled by prurient degradation. The vote was 10 to 9. L.S.Kohen, who voted against the proposal said that "although every sane person is against violence to women, it's important we don't ignore the first amendment which protects freedom of speech and expression."

(Collegian 4/6/84)

REIGN OF TERROR ENDS

Every time Christopher Wilder, a 39-year-old Aussie-American, was seen in a particular area, another young woman disappeared. New Hampshire police caught up with him in Colebrook, five miles from the Canadian border just after he had put Tina Resica, 17, on a plane for California in an unprecedented gesture of consideration. His giveaway was the gold sports car which belonged to the last of his victims, Beth Dodge, 33, whom he had slain in Phelps NY. When it became obvious he could not escape the New Hampshire police, Wilder shot himself with a magnum gun he carried in the pocket of the car.

The racing car driver left a string of female victims in his wake from Boynton Beach, Fla where he ran a profitable construction business to Torrance CA where he abducted Tina Resica, 17, back to the East Coast from where he sent Tina home. She was the woman Dawnette Sue Wilt reported in the car from which she had been dumped for dead, near Barrington NY, bleeding from stab wounds Wilder had inflicted. Wilder, who had everything one could want, was on the FBI's Ten Most Wanted list as a suspect in five abductions and four killings. He had a history of 'sexually-related' offences.

(compiled 4/14/84)

REIGN OF TERROR CONTINUES

A 20-year old Canadian woman was sentenced to a week in jail when she refused to testify against two men accused of raping her. She had testified a year ago at the preliminary hearing of Wayne Carson, one of the defendants. She has since been terrorized by phone calls in which the person calling would hang up when she answered. Both the woman's lawyer and the prosecutor pleaded with Judge Joseph O'Brien of the Ontario Supreme Court not to impose a jail sentence, but O'Brien insisted that lack of such action on his part would "encourage anarchy" and give dangerous men reason to threaten witnesses. The woman was allegedly raped on her nineteenth birthday.

(MS, 3/84)

MOBILE SEX SERVICE

Chicago cops put the brakes on a prostitution ring on wheels with the arrest of 10 cab drivers and a doorman, police say. The women and their customers had sex in the back seat while the cabbies drove around.

(USA Today 4/13/84)

'ADULT' MOVIES MARKETING

Men and women who wouldn't be caught dead going to a porn show plunk down as much as \$100. to take home copies of video-cassettes entitled "Blazing Zippers", "Lust at First Bite" and/or "Aerobisex Girl". Virtually all adult videos are cassette versions of theatrically-released, x-rated films. In Los Angeles, adult videocassettes rent for \$5. per day; in New York for \$6. The total U.S. prerecorded adult video sales hit about \$150 million for 1983. It is expected that the video porno business should swell to \$400 million within the next five years. One West Los Angeles store listed more than 700 titles.

MCA Inc. seeks to dip into adult pockets with a sex education program entitled "Love Skills" featuring fully nude actors in simulated intercourse. Ron Coen, head of L.A. County D.A.'s organized crime division, says: "Organized crime in the pornography area is rampant. Basically, unless you're using child pornography, it's very hard to show under current law that these films/videocassettes are obscene."

Other than for child pornography, U.S. Law enforcement has adopted a hands-off attitude toward X-rated film materials since the Supreme Court's 1973 obscenity ruling that community standards must apply in deciding what is pornographic and what is not.

(L.A. Times/AP 4/2/84)

FEMALE ENSLAVEMENT OUT ON BAIL

A Superior Court judge in Providence, R.I., too busy to complete a hearing, set Bennie Woods, 57, free on bail even though he was charged with helping to kidnap a Boston woman and forcing her to work as a prostitute and stripper in his nightclub, the El Tico bar. The victim told police she was held captive, beaten and raped for several days in Boston before being taken to Woods' Providence nightclub.

(Associated Press 4/12/84)

CHILD WATCHES MOTHER RAPED

In a gentle, quiet part of Brockton, just outside of Boston, a 4-year-old looked on, helpless, while her 25-year-old mother was beaten and raped by two men who had broken into their first-floor apartment at 8:30 p.m. The little girl heard a noise and went to wake her mother who was asleep on the living room couch. The men followed the child into the living room and asked the terrified mother if she was alone. She answered "Yes" and they proceeded to punch her in the nose which was broken in the brutal attack. They then raped the woman and when her daughter began to cry, they hit the child. The two men fled with the stereo system and television set. The woman called the police who learned from neighbors that two men fitting the descriptions given were seen leaving the scene, in a beat-up sedan.

(Boston Globe 4/12/84)

LUCAS CONVICTED OF MURDER

Confessed killer Henry Lee Lucas was found guilty April 12th of murdering and raping a woman hitchhiker. This was his third murder conviction, and the first trial for him that might carry a possible death sentence. Lucas has said he has killed 360 people. The jury was scheduled to decide whether to give the death penalty or another life sentence. He's already been sentenced to life and 75 years.

(USA TODAY 4/13/84)

RETRIBUTION 10 YEARS LATE

An 18-year old woman in California was awarded \$100,000 in damages from her stepfather, whom she said molested her when she was a child. The settlement is equivalent to his net worth, and leaves him with his car, tools, clothing and pension. The verdict is one of the first in which a sexual abuse victim has recovered virtually all the property of the accused. The case was settled prior to a civil trial. The woman was unable to press criminal charges because the three-year statute of limitations had expired. The assaults took place when the woman was 8 and 9.

(Off Our Backs, Sojourner, 3/84.)

ANOTHER WOMAN MISSING

Fear stalks the streets of Salem, the capitol of Oregon. At least six Salem females, ages 9 to 27, have died in unsolved killings since July, 1982 when a young woman vanished while delivering pizzas to a phony address.

Katherine Redmond, an 18-year-old frosh at Willamette University, was the latest to be reported missing within two hours of leaving a late night party on campus downtown. The car she was driving was found abandoned on the city's rural outskirts. Her body was found in a woods a half-mile from where her car--motor running, lights on--had been left. Autopsy showed she had been strangled and sexually assaulted.

Marion County D.A., Michael Brown, advises women who drive alone at night in isolated areas not to stop for strangers seeking help, but to drive to a safe place to call police and to follow the same procedure if involved in minor automobile accidents.

A 22-year-old secretary, in a state office building two blocks from the Willamette campus said: "There's a feeling of terror in our hearts and gals are going out in groups, having someone walk them places. She said she'd become wary even of walking alone in the downtown area."

(Boston Globe/USA TODAY 4/12/84)

SHOPPING MALL RAPIST?

A wealthy engineer was found competent to stand trial for alleged kidnapping of beautiful women he spotted with binoculars he kept in his Cadillac Seville. He is said to have stalked the women in parking lots, wearing a skimask. Pizzo is linked to 13 rapes in shopping centers along Rte 128 and to 11 others in neighboring towns. He was once before arrested for a 'sexually-related crime'.

(Compiled 4/14/84)

MOTHERHOOD vs CAREER

A Louisiana judge has denied custody to a working mother whom he called "selfish and ambitious" because she refused to curtail her legal career. The mother, Margaret Gaines Bezou, lost custody of her four-year old daughter after she accepted a position in Washington, D. C., and announced plans to move from her New Orleans home. An out-of-court settlement gave physical custody to Bezou, although the father retains legal custody. If used as a precedent in other cases, the ruling by Judge Melvin Duran would force women to choose between careers and motherhood. Both the Louisiana Association for Women Attorneys and the Association for Women Attorneys in New Orleans have filed amicus briefs in the State Supreme Court supporting Bezou's petition that the judgment be reversed.

(MS, 3/84)

SENECA ENCAMPMENT '84

"With renewed determination, we say NO to the threat of global holocaust; we say NO to the arms race, NO to death. We say YES to a world where people, animals, plants and the Earth itself are respected and valued."

Another summer of protest action is planned at the Seneca Army Depot in Romulus, NY where the Women's Encampment for a Future of Peace and Justice has maintained a presence since July, 1983. This decision was made February 19th in Ithaca, NY at a two-day meeting of women from the Land and the camp's "extended family".

The Romulus encampment is part of a growing movement of peace camps keeping vigil and challenging the legitimacy of military installations and related industries throughout the world. SEAD is a site of protest because it is the eastern trans-shipment point for nuclear missiles currently being deployed to Europe. It is "one of two main facilities in the U.S. used by the Army to store and maintain nuclear weapons." (Ithaca Journal, 1/10/84)

"We're not trying to recreate what happened last year, but to learn from our experience and to build on it," said Cindy Sangree, a sociologist from Rochester, NY. Like last year, there will be an emphasis on peace education as well as legal and civil disobedience actions. Programs will encourage dialogue with community groups and individuals from the area. The six to fifteen women who spent fall and winter in the Encampment's old farmhouse include among their accomplishments growing community support, increased cooperation with the upstate NY peace groups, winterization and maintenance of the house and land. The core group of women continue to correspond with people from around the world who are inspired by the US encampment as well as with individual Americans who felt greatly empowered by their Seneca experiences.

Fundraising for this year has already begun. Funds are sought from grants, private and organizational donations. Checks can be sent to:

SENECA ENCAMPMENT INC.
5440 Rt. 96
Romulus, NY 14607.

(for tax exemption, checks can be made payable to Rochester Peace & Justice Education Center/Seneca, and sent to: Seneca, P. & J.E.C., 713 Monroe, Rochester, NY 14607.)

MIDWESTERN BOOKSHOW '84

Scheduled this year for May 4, 5 & 6, THE GREAT MIDWESTERN BOOKSHOW will honor the writer who speaks to issues of humanity and social transformation with the theme "Literature and Social Responsibility". New York writer and peace activist GRACE PALEY is the featured reader. The 1984 event will be held in Willey Hall on the University of Minnesota campus in Minneapolis. "It must seem to many of us 1984 is the year to consider our social responsibility--to stop the bomb, to protest against wars in foreign lands, or just stop the kind of disinformation that Orwell's 1984 is all about," said John Crawford, publisher of West End Press and Bookshow Board President.

Art Exhibit Questions Pornography

adapted from press release, ZONE, a non-profit center for the arts.

"As visual imagery, pornography is art gone mad. It is art devoid of humanity. It has much in common with slavery, torture, and political repression, particularly its blatant disregard for human dignity."

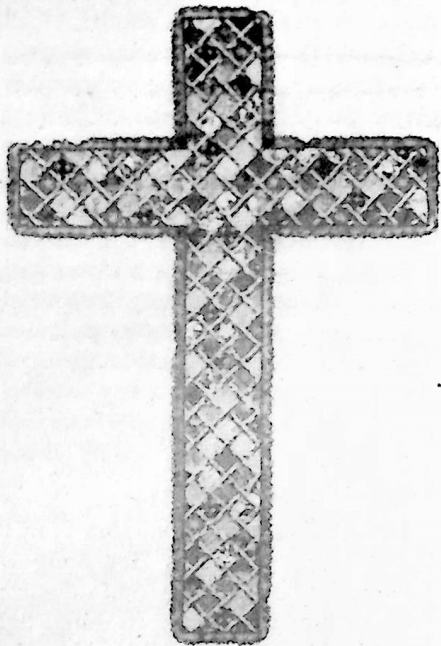
So says collage artist Deborah Kruger of Montague, MA. Drawing on many years' experience as a textile designer, Kruger uses wallpaper swatches and magazine imagery to create areworks that explore the impact of pornography on contemporary culture. "The concept of using art to focus attention on issues of social concern is not new," she says, "but is underutilized by artists and others who see it as a vehicle for change."

Kruger describes her work as integrating politics and art "by juxtaposing the refined world of wallpaper with the raw reality of pornography." "Pornography," she says, "is both an issue and a metaphor of our times, and as such, is a rich social vein for an artist to mine." As for method, she says her early training in textile design leads her to "wield wallpaper as other artists wield paint."

"Much of my work is about extremes," the artist explains. "It is about the conflict between religious ethics and popular culture, about the contrast between women's and men's pleasures and pastimes, about the difference between how we are taught to view the world and how it really is."

Kruger says her work provokes a

double-take reaction. "In my large quilt collages, for example, viewers often move closer to enjoy the visual con-copia of wallpaper patterns. It is then that they discover the work's controversial content. This technique is a powerful metaphor for how well camouflaged pornography can be in society." What she hopes to accomplish is to



Conventional object with pornographic images, part of "Anatomy of Worship" art exhibit by Deborah Kruger.

allow viewers an opportunity to confront ideas buried deeply within us. Once consciousness has been raised, she feels, it is difficult for it to be submerged. "This is how images influence people," Kruger says, "where

change happens, and why politics properly belongs in art."

Kruger feels that her work "transcends the specific pro/con debate that pornography typically generates. First, it compels each of us to look at pornography out of context, removed from its seedy packaging. Second, it provokes viewers to examine for themselves society's attitudes about sexuality, women, eroticism, and the flesh."

Deborah Kruger is featured in a one-woman exhibit entitled *Anatomy of Worship* which begins May 5 at 7 pm and ends June 10, at the ZONE Center for the Arts, 395 Dwight St., Springfield, MA. Sunday, May 20, Kruger will conduct a gallery talk at ZONE. The talk will be interpreted for hearing impaired people. ZONE is wheelchair accessible, but its bathrooms are not.

Don't Play a Man's Game

By Marlene G. Fine

A short time ago, I was sitting in my office when a colleague stopped by to tell me about a luncheon conference on "Women in Corporations" which she had just attended. "I got the word," she began dramatically. "Sports." If only I had participated in team sports when I was growing up, then I would know how to make it in the corporation! We both laughed.

The speaker who gave this advice, however, did not intend it to be funny. In fact, such advice for corporate women is commonplace. Success books for women, management consultants, and leaders of seminars for women in management all give similar advice, and that advice is based on the principle that "it's a man's world." If a woman wants to be successful she must, therefore, learn to be like a man. A woman should talk like a man—"Well, J.D., let's try an end run around the vice-president and hope we can score big early in the quarter." A woman should dress like a man—conservative navy blue suit, navy blue pumps, blue shirt, silk tie, and a briefcase. One magazine article I read even suggested that a woman carry a briefcase out to dinner in the evening so that the staff and other patrons would know she was a professional and not a woman. A woman should act like a man: she should be decisive, organized, confident, a team player.

The problem with this advice is that it is dangerous, particularly for women. Several assumptions underlie the belief that to be successful women must be like men. First, if women act like men by behaving in certain prescribed ways, we assume that men act in those ways, that men are decisive, organized, team players—and, of course, that women are not. In addition to our own experience, little empirical evidence,

however, supports that assumption. We all know many men who are indecisive, disorganized, highly independent, and successful. Further, recent research on male and female managers suggests that male and female behaviors are often the same. What differs are the interpretations and evaluations of women's and men's behaviors: he knows his own mind, she's bossy; he's a team player, she's a follower; she gossips, he discusses corporate strategy.

The danger for men is that we ascribe to them a mythical set of behaviors, a situation that some men may find confining, but a situation, nonetheless, in which men are defined as powerful and successful. The danger for women is that we are set up to believe that if we learn male behaviors we will be accepted in the corporate world. So women are wooed with literature about management seminars that will teach them how to make it in a man's world. And when they go to the seminars, develop the skills and return to work, eager for success—and they still fail—these women blame themselves, believing that they aren't good enough or haven't learned enough or have defective personalities. Women who aspire to success by playing a man's game will ultimately face the reality of their biological gender: men and women "see" women through different lenses. That vision precludes women from successfully playing a man's game.

Even if men did have particular skills which women did not have, the advice to women to be like men contains another dangerous assumption. If women ought to learn male skills, then male skills are superior. Again, in addition to our own experience, recent studies of managerial effectiveness suggest that stereotypic female behaviors are often more effective in moti-

(continued page 14)

OUR SILENCED VOICE?

by Satrupa

Can we not save this paper? As this paper may save us? We write herstory today. All of us writing is revolution. Here is the place that will print all of us, when we need, when we want, for each other. Who else has invited me to write?

There are cycles and passing away
There is consciousness and will
Ultimately perennial
Today we chose

I know that part of the reason that this paper's survival means so much to me is because of my experience in Tokyo. At first there was no English language publication for feminists. Then one woman took on the task in a simple newsheet format. Over some years she felt it as her own, and began to play politics, stifling the voices of many of us. Finally, a different newsletter emerged which is basically a non-profit co-operative with monthly rotating positions. It is a real forum for members of the International Feminists of Japan (IFJ) to speak about issues and ideas to communicate directly with each other, and to make contacts of all kinds.

I clearly remember the incredible isolation and panic when I could find no other feminists in the vast sea of Tokyo dwellers. Why? Because they weren't printing. There was no cohesiveness or sense of community and no networking.

I realize that the Valley is very different and has a very active and established women's community. Yet, the lack of support for this paper by its readership is frightening to me. Is there any other local publication that is kin to you? By the number of announcements received, I assume that at least certain of your needs are being met. I propose an incisive dialogue begin now amongst us all (and in print) as to the needs of this community vis-a-vis communication and methods for continuing the paper and documentation of our lifestyles, manifestation of our will, and access to print—and one which we can keep free of manipulation and censorship. Envision for a moment the absence of the VWV in your life. Can we together decide to feed her/us or will she/we slip starving through our fingers?

Bring yourselves, ideas and critiques to the meeting to decide the VWV future. May 15, 7:30 pm, Everywoman's Center.



Reflections of a Would-be Baseball Pro (Female)

by Karen Hermann

Although Amherst has long prided itself on its liberal, even avant-garde leanings, the town has not always been ahead of its time on all fronts. In particular, for a girl growing up with athletic ambitions in the 60's and early 70's, Amherst was no more liberated than thousands of other small towns in America.

I cannot recall exactly when or how I fell in love with baseball, but I do remember that when my second grade teacher handed out registration forms for Amherst Peewee League, I was outraged to learn that the forms were available only to boys.

Still determined to master the sport, I read everything I could get my hands on: juvenile fiction, manuals on pitching and hitting techniques, players' biographies. I collected baseball cards, and of course never missed a neighborhood game of catch, wiffle ball, or pickle. When there were no other children around to play with, I would spend hours practicing pitching a hardball against a wall. My dream was to become a professional baseball player, no less.

It would be difficult, I knew, to realize this goal without any childhood playing experience. Unfortunately, my effort at age nine to organize a girl's baseball team failed, because no other girls in the school were interested.

The day I tried to register for Little League, I was turned away with a patronizing smile and a suggested that I look into Lassie League softball. But I didn't want to play softball. I hated the large clumsy ball, the slow pitch, and

the undersized diamond. So I wrote letters of protest to the editors of several local newspapers, without any practical results.

Although my mother supported my desire to participate in organized sports, she lacked the funds to bring a lawsuit against Little League. And even she drew the line when I requested a barbell set for my tenth birthday. "I don't want you to have huge, bulging muscles like Charles Atlas," was her excuse!

In school my passion for rough contact sports made me an oddity, beyond the pale of ordinary tomboyhood. Moreover, with my short hair, muscular legs, and aggressive behavior, my gender seemed ambiguous; on the street most people mistook me for a boy. Classmates, both male and female, routinely jeered at me; many teachers looked askance at me as well. I may have been the only reputed lesbian in the fifth grade population of Amherst. Ironically, all the teasing and name-calling only increased my determination to be an athlete.

One bright spot in fifth grade (1970-71) was the introduction of co-ed wrestling in gym class. After several weeks this activity was restricted to boys—on the grounds that wrestling wasn't ladylike, and besides, boys needed to practice wrestling for the time when they would be varsity high school wrestlers. I like to think my heated letter of protest may have influenced the Phys Ed Department's decision to discontinue the boys' wrestling soon afterward.

I could go on recounting dozens of similar stories—for instance, about the

Amherst Regional High School gym teacher who told me girls shouldn't play baseball because the impact of a hardball might damage their internal reproductive organs. (Boys' external organs, of course, she deemed invulnerable.) And the ARHS coach who said she didn't want prestige and fancy uniforms for her varsity teams, because her girls played "just for fun."

Predictably, the Amherst Hockey Association and the local youth football league were no more receptive than Little League to the prospect of a female player. So I never knew the excitement of putting on a uniform and playing a real game, never knew the discipline of receiving instructions from a coach and working with a team. After age thirteen I simply stopped being athletic and began channelling all my frustrated aggressions into academic pursuits. This was not because I had "outgrown" my love of sports, as many scoffers predicted I would, but simply because I had finally realized the futility of my dreams.

Today, just a decade later, it seems difficult to believe that such sexist attitudes could have prevailed in Amherst's recent history. For not only have girls played beside boys in the Amherst Hockey Association for years, but there now exists a team for girls of secondary school age. Girls not only play in Little League, but also in the more competitive Babe Ruth League. A women's recreational soccer league and a women's rugby club enjoy considerable popularity. Significantly, too, few teachers in the Amherst schools today would dare voice sexist attitudes as casually as many of my teachers did.

And yet, I wonder sometimes whether the progress of this last decade, this apparent sexual equality, is not merely a thin layer barely concealing countless decades of ingrained sexism. The overwhelming majority of girls and women still follow the tradition of playing softball instead of baseball. Because of this, there are no female baseball teams, and hence no real opportunity for girls to play baseball beyond the Babe Ruth League. Similarly, a few girls have played football on school teams, but (not surprisingly) had to call it quits when faced with high school varsity tryouts. And coaches still encounter old-fashioned parents who encourage their sons to play ice hockey, but express reluctance, at best, when their daughter wants to join the team.

Girls today certainly enjoy athletic advantages their forbears never knew. They can have the experience of participating in traditionally male contact sports, although often only as children. Moreover, girls' and women's sports at all levels are more highly funded and more competitive than in the past, so that girls who choose softball over baseball and field hockey over football can go far as athletes.

It is discouraging, though, to witness the exceedingly small numbers of girls who do take advantage of the opportunity to participate in the sports that were barred to their sex just half a generation ago. And it is frustrating to realize that today's college softball star will never play in Fenway Park or sign a multi-million dollar contract based on her athletic skills, as her male counterpart on the baseball team may aspire to do.

Trades Women to Hold Conference at UMASS

by Anne Perkins

An exciting conference for women in the trades is planned for June 23 at UMass in Amherst. This is the first such conference in western Mass, which alone creates much of the excitement. The planned speaker, workshops, and entertainment promise to sustain that feeling.

The keynote speaker is Dale McCormick, author of *Against the Grain, a Carpentry Manual for Women* and director of the Cornerstone Owner Builder School in Brunswick, ME. She was one of the first women to achieve journey level in the Iowa City carpenters' union.

Workshops will cover issues that affect our working lives: sexual harassment, health and safety, including reproductive concerns, affirmative action, how to enter the trades, legal remedies and grievance procedures.

Other workshops will deal with the connections between our working lives and personal lives: whether or not a lesbian can be out at work, feelings on the job—(love, hate, laughter, tears), women of color in the trades.

A couple of workshops will tell us where some tradeswomen have been: slides from the Tradeswomen's Trip to

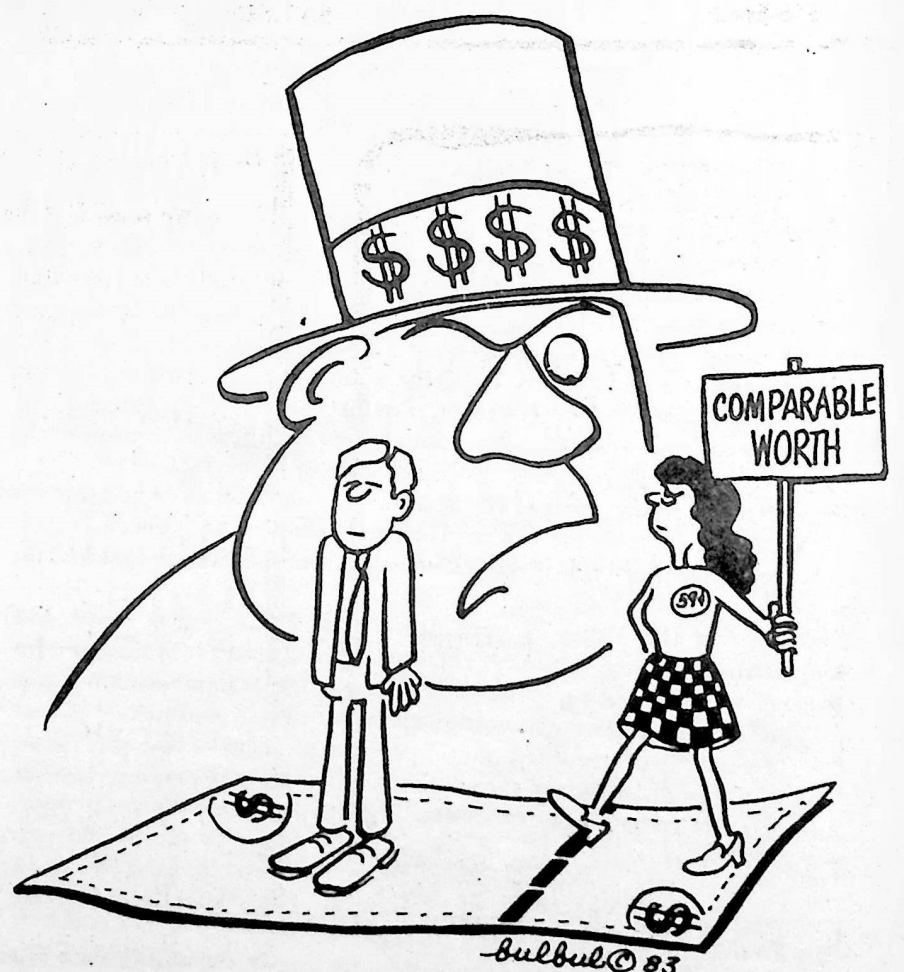
China, possibly a report on the first US/Soviet Tradeswomen Exchange for Peace.

Additionally, part of the day will be set aside for women to caucus by trade. Thus, all the plumbers can meet each other and share their experiences. So can the self-employed carpenters, the truck drivers, the sheet metal workers. We hope women from all the different trades will be at the conference.

To top off the day, an evening of theater and poetry will be presented. *AGAINST THE GRAIN* includes a cycle of poems entitled "It's a Good Thing I'm Not Macho", written by Susan Eisenberg, a Boston electrician, and a play, "Calamity Jane! Tales of a Preacher's Daughter Who Ran Away from Home First Chance She Got." Described as an evening spanning a century of women on the frontier, the theater and poetry will be open to the public.

This conference is sponsored by Everywomen's Center and the Division of Continuing Education at UMass. Luahn Schofield (Continuing Ed) and Myra Hindus (Everywoman's Center) are the prime organizers. They are being assisted by a number of local tradeswomen, including myself.

For registration info: call Myra at 545-0883 or Luahn at 545-0312.



Rethinking MONOGAMY

by F. B. Loyd

I have found that I am uncomfortable using the word "lover" when referring to my primary relationship. The word itself is innocuous enough; defined by society at large, it simply connotes the person with whom you are in love and spend a fair amount of time. It is also used loosely to mean the person to whom you are giving most of your sexual favors. Although the first definition is used by heterosexuals, it is used far more in the homosexual community to replace the terms girlfriend/boyfriend and husband/wife.

So the word is a part of our feminist and lesbian vocabularies. And along with this word, there is a concept that is very much a part of our sub-culture. This concept, belief system, doctrine, can be named *coupleism*. It is an -ism not along the lines of ageism and racism, but rather like Confucianism or Marxism, that is: a way of being.

This way of being is so ingrained that we accept it without question. We were raised with the belief that we would eventually find a mate, be happy with and fulfilled by that one person, and be true to her till relationship endeth. And there is one major rule to go along with this bond: monogamy.

Our lesbian culture, in general, has accepted this rule for relationships. Monogamy is practiced, preferred, promulgated and propogandized. Being "with" someone means that you will not share someone else's bed. This

is a part of our lesbian society because it is safer, less painful, and ultimately, a value with which we were raised, a rule we do not want to be without.

We got this rule where we got most of our values, beliefs, and morals, good or bad: from our families, specifically, but mostly from the homophobic, misogynistic society in which we were raised. We accept a way of being without question. And we accept it from a culture from which we are trying to break free.

As women we have been thinking and working to find other ways of being. We have rethought the most basic principles that the patriarchal society holds dear: religion, militarism, violence against women, man vs. nature. In short, we have looked at their principles and decided there are happier, healthier ways to live. We've worked on many issues, but we continue to accept one of the old values verbatim: marriage. Marriage, to me, simply means the relationship is sexually closed—no outside fooling around. And if I do fool around I can't be honest about it—a horrible thought. We need to take another look at monogamy. We have rethought many of society's values; we can't stop with this issue.

Rethinking coupleism and monogamy is not easy, but we need to look at them to see where we can go beyond them. At a basic emotional level, monogamy is safe. Knowing that your lover

must abide by "the rule" is a big security blanket. This safety, and monogamy itself, lead to possession. I'm safe because I own your sexuality.

It doesn't stop there. If I possess your sexuality, then I possess a large part of your life, and thus I restrict you. I restrict you not because I'm a manipulative person, but because when our wants and needs become that tightly intertwined, we can't help but restrict each other. Safety, possession, and restriction have a basis in lack of trust. I can't possibly trust you if I choose to restrict and possess you. Finally, if I can't trust you, how can I fully love you for everything you are?

There is no reason why we have to be in relationships where possession and restriction are the rule. Choice is the point here, a choice to be monogamous or not, without just accepting the former as a given in a mature, healthy relationship.

I do not mean to imply that non-monogamy should replace monogamy as the rule. Non-monogamy can work, though, for several reasons. While I may be possessive and jealous (two very human emotions) in a relationship, I can't convert those feelings into restricting what you want and need. You also can't do it to me. By accepting what you are feeling and doing, I must also learn to trust how you feel about me and our relationship. Ultimately I can love you more fully because I accept all your needs and wants. If you stay in the

relationship, I know it is because you want to.

I want a relationship that is close and loving. I want to be able to grow, and for the other person to grow. I don't want arbitrary rules controlling us.

NEWS BRIEF

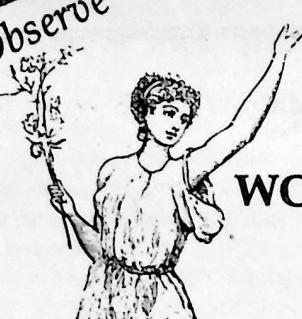
UMASS PROF DID STAB WOMAN

During a fight over a puppy between UMass Political Science Professor Raymond Miles and a woman with whom he had once been friendly, witnesses said that Mary Coles who had intervened to stop the argument was stabbed in the stomach and arms several times for her trouble.

Miles was referred to two medical experts who disagreed on the effect Miles' experiences in combat during the Korean War had had on his mental stability. One doctor said Miles was suffering from delayed post traumatic stress; the other that she had found no sign of mental illness. Miles who has appealed earlier convictions on several unrelated assault charges, could not afford bail on this stabbing charge.

Post traumatic stress syndrome, very much in the news recently in reference to Vietnam vets guilty of inappropriate behavior can be likened to a stimulus response mechanism to which the perpetrator responds automatically. It is the goal of military training for combat personnel. Vietnam vets are claiming that it can kick in at any time after the mechanism has once been implanted, by related stimuli that might present themselves in the most diverse environment.

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KEEPING WENDELL WHOLE, BEAR MOUNTAIN SAFE

by Anne Zak (Wendell Concerned Citizens)

On Dec. 19, 1983, Gov. Dukakis announced his decision to fund the design and building of 5.7 miles of a two-lane limited access highway through Wendell State Forest and Bear Mt. in Wendell, MA. The road will cost more than \$25 million to complete. It will take 85 acres of State land and 175 acres of private land. Seven or eight families will be displaced.

The proposed road also poses the serious question of possible ecological damage to the Millers River, which flows beside the designated roadway. The Millers River is part of the lengthy Salmon Restoration Project, which has cleaned up the water and stocked it with smolt (young salmon) and paar samon, a project in which the Public has already invested \$60 million.

Based on accident and traffic counts, there is no justification for a new highway through Wendell.

Wendell Concerned Citizens, a grassroots organization has been active with the river project since 1977. has been joined in the work of preserving the State Forest and ecologically rebalancing the Millers River by: the Massachusetts Audubon Society, New England Sierra Club, Millers River Watershed Council, Mass. Association of Conservation Commissions, Committee for a Route 2 Upgrade, Connecticut River Watershed Council, and Massachusetts/Rhode Island Council of Trout Unlimited.

Wendell Concerned Citizens has printed a brochure (available on request) explaining in more detail the problems, the effects on the environment, economy, and people, and questioning the legality of the "South Bank Alignment", as the proposed road is called. The group is preparing to file suit; and donations are needed to defray legal costs. To help, contact Anne Zak, Wendell Concerned Citizens, PO Box 72, Wendell, MA 01379.



An Ode To the Xeroxed College Course Synopsis

Without the invention
Without the invention of the Xerox
We could never survive
We could never survive
Never, Never, Never
How did we ever survive
How did we ever
How did we
Without the Xerox.
Without the Copies

Copies
Copies
Copies of Synopsis
Copies of Copies of Copies of Synopsis
of Synopsis

After all, the Synopsis is an Abstract, so to speak,
of the real Thing, it is Thought deduction, deductive
Deduced

To its bare skeletal form
To its bare simple form

simple
simple
singular
singular
single
single
one
one
one

Copy that one

Copy it
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it would be impossible to survive
Without the Xerox

Xerox
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Xerox
Xerox



Of Love and anguish

How can something so special
So warm and serene,
So loving and gentle
Be thought so obscene?

It's so easy to love you,
So easy to care.
The hard part is hiding
From Them what we share.

How I crave to speak of you
And say how intense
My feelings for you are
Without the pretense.

But They say that it's wrong,
And They're stronger than I,
And I need to protect us,
And sometimes I cry...

God, let me be stronger,
Or are you on Their side?
Let me openly love her—
She's too precious to hide...

— Fanadu

Dr. Doris M. Carter

Women of India and the Land

BY PHYLLIS RODIN

[Dr. Foster, Professor of Agriculture and Resource Economics at UMass, spent four years living in northern India, where he was involved in rural development in the provinces of Madhya, Uttar and the Punjab. VWV asked him to comment on the role played by women on the land in India.]

VWV: What would you like to share with our readers, Dr. Foster?

Dr. FOSTER: I wish to speak mostly about the division of tasks between men and women in typical small farm families. I'll end with comments about more wealthy agricultural families and those at the bottom of the economic pile.

Within these families on small farms of 3 or so acres, there are certain tasks which appear to be performed exclusively by men and others by women but there are many which are performed by both working together which may surprise some people. As a generalization, it seems that each group has its assigned tasks throughout most of the year but during the seasons of high labor requirements on the land, everyone pitches in to get the job done - often within tight time constraints imposed by the weather.

I have never seen a woman driving the bullocks which supply the draft power to Indian agriculture. This means that all tasks involving bullocks

are men's tasks. This includes seedbed preparation, planting, cultivation when animals are used, hauling, and threshing. Men also do most of the heavier work of earth-moving involving the use of a heavy grub-hoe to work with the soil. (but see below).

Women's tasks include household and child care activities plus the kitchen garden if the family has one. Of special interest is the women's responsibility to haul water from the village well with water pots balanced on their heads, often two feet high and weighing up to 70 pounds. This task has its own compensations, of a sort, since the morning trips to the well take the women into the social center of the village with its gossip, comradeship and general social contact. When not doing seasonal field work or getting water, most women spend much of their time in their own houses along with other female members of their own joint family.

Tasks done by both men and women, usually working together, include seedling, weeding, harvesting, winnowing, planting rice, and carrying dirt in head-loads (in contrast to digging the dirt). Cutting grass to feed livestock is primarily a job for women. But I have seen both sexes doing it together. When one enters a village at one of the busy times of year, it will be almost deserted with every able-bodied person at work in

the fields.

VWV: Dr. Foster, would you say the socio-economic situation of a woman affects how a woman is treated rural India?

Dr. FOSTER: The life of women of the richer agricultural families seems to be more constrained than of the women on the smaller farms discussed above. They do not work in the fields nor do they haul water and they may have some hired help with household activities confined to their own houses except on special occasions. They do have the responsibility of running the households and some say some women are also substantially involved in farm decision making! In most rural families, the women prepare the food, serve it to the males, stand by while the males eat, ready to provide every food need, and then only do they themselves eat, usually with the other women and children of the household.

activities. This means they are relieved of most of the work activity of women on small farms but they are still generally

For women at the economic bottom, sex differences in jobs blur, except, perhaps, for child care and food preparation. All able-bodied people must work when they can in order to stay alive and work at whatever job they can locate. Men still tend to do the heavier work, however. In a stone quarry near where I lived, for instance, the product

was crushed rock for use in roadbeds. The men removed the rock from the quarry and broke it into chunks with sledge hammers while the women and weaker men broke the chunks into small pieces with short-handled small hammers.

VWV: What do the men feel is the extent of their authority in the home? **Dr. FOSTER:** I once had a conversation with a liberal, professional friend about women's roles in their society especially middle class society. He was entirely comfortable with the idea that his wife had complete freedom, authority and responsibility about everything within the home. He considered her to be a liberated woman, although her involvement ended at the front and back doors.



Blessed Bee

by Lynn Russell

I'm allergic to bees, but I feed them just the same. Started one October mornin'. I was havin' my cocktail (vinegar and honey in hot water) out in the yard, and spilled some on the table. Didn't take but a coupla minutes before 2 bees came to sip the spill. They left, and soon enough more came along... 6, 8, a dozen or so.

They were warm and friendly, and I wasn't afraid. I thought I'd make up some sugar syrup to feed them, make friends and let go my fear... once and for all. So we did. Me and Zenith mixed up some sugar and water and took it out to the table. We each made offerings - she to the honey bees and me to the stripers, as we called them. Y'see, there were 2 different kinds of bees.

Well, anyway, more bees came and ate, and we had fun - hanging out with the bees in the sunshine, watchin' them, them walkin' on us, feelin' us feelin' them, feelin' safe and relaxed. Quite the magic, I'd say! What with my allergy and all, here I was covered with bees head to toe, and feelin' just as safe with those bees as I did when that beautiful rattlesnake came to visit. Her energy and the bees' feel the same to me - or nearly so - loving and warm, powerful (to the point of being deadly) but friendly, receptive, respectful, giving and playful... The warmth and friendliness, the relatedness... that's it! Our relatedness - that's the biggest part of what I felt for and from these little creatures. We're related. We're kin.

Next mornin' there were zillions of bees at the table waitin' and lookin' and buzzin'. Some even followed me into the enclosed porch, thankin' me for

feedin' them. I didn't pay them much mind, though, cuz a dear ole friend was visitin'. She was afraid and thought me a tad 'teched to be talkin' to bees. So I didn't make a deal about leadin' the bees outside. I just left the door open hopin' they'd find their way out. They didn't. They exhausted themselves buzzin' against the windows. Later that evenin', after my two-legged friend had gone, I found my little fuzzy friends' bodies still and empty on the window sills. What a sad sight! You can imagine. I felt like a crumb.

One bee, though, still had life when I was collectin' the dead, so we put her in a jar with honey-water and bark for a bed on which to spend the night. By now, it was dark and too cold to put her outside. She'd never make it home. I was excited to think of saving one and turning her loose again the next mornin' in the warm sun... free as bird.

When I came downstairs next day and found her soaked in honey-water under the bark and very dead-looking, I was totally bummed: mad at her, mad at me, and depressed. I lifted her onto the bark but left her and the jar in the kitchen; I just couldn't deal with it all first thing... my one chance to redeem myself in my own eyes and in the eyes of the bees... Lots of other bees bangin' on the outside of the porch windows didn't perk me up and wouldn't go away either; not even when I put breakfast out for them (I thought, at first, that's what they were bangin' for); not even when I told them how unsafe the porch was for them; not even when I told them how unreliable I was as a friend. I figured they were a tad 'teched'. They kept hangin' and bangin' around.

Later in the day, while I was workin' out of doors, I heard this call from the kitchen, "The bees alive!" My spirits

leapt! A miracle for sure! She'd moved a leg. I ran in and brought her out in the warm midday sun, and she moved a bit more, still all covered with sticky honey-water. I put her on the hood of the car and called to the other bees. I knew they'd know how to help and I sure as shootin' didn't. One bee came to me, landed on my hand. I placed her alongside the needy one. Immediately, they kissed and a cry of recognition, joy and thanksgiving rose to fill the day. At the same time, I gasped and caught my breath as my heart thrilled and overflowed with awe. Thank you, Goddess! Another "beeble" (that's what I got to calling 'em when we came to be friendly) came and landed on my other hand. I put her down with the others. More bees swarmed around and I directed them to where they were needed. I left, knowin' the situation was all in good hands and givin' thanks for magic.

At the end of the day, as I sat relaxin' on the porch, I looked out at the place of healin' to check on what was happenin'. A few buzzin' beebls were about, but the swarm was gone and the sick bed empty. As I watched the last couple of bees leavin', I was struck by the quiet and noticed they had stopped swarmin' against the windows. I was really struck when I realized our sick bee had somehow signaled her people for help and that's why they were bangin' on the windows. They were tryin' to get to her. Once she was outside, they took care of her and took her home... Now, ain't that somethin'!

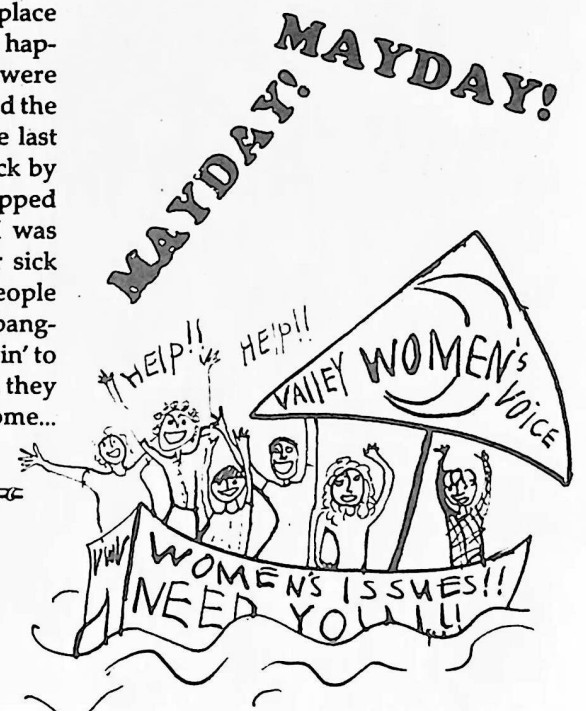
Valley Women's Voice
will cease publication
with the JUNE issue
unless sufficient funds
are raised by MAY 15.

MATHEMATICAL WOMAN

For the first time, a woman has been named to head a mathematics institute in the USA, according to a report in 'SCIENCE'.

Cathleen Synge Morawetz, a 50-year-old mathematician, has been appointed director of New York University's Courant Institute of Mathematical Sciences. About eight percent of the mathematicians in the USA are women.

(Boston Globe 4/2/84)



They Made the Good Life

BY PHYLLIS WEIDIG

Some retirement dreams may be readily realized. Others are a long while in the planning and achievement. It was in 1950 that Dorothy Corsair and Helen Hassett took their first step toward Cloud 8.

To quote Helen, "Cloud 8 is our haven from this changing world. There's 70 acres of woodland that even the noise and problems of the city can't penetrate." She went on, "At first this was a summer camp. We weren't actually going to do anything when we retired. But we had seen so many people bored, we realized that we needed a year-round base for our lives."

"After 15 years," added Dorothy, "we decided to have animals. (We'd always had a garden.) The question then became what kind of animals. As ex-Army nurses, we remembered the children we had come across who had allergies and could drink only goats milk. So we decided on goats."

The biggest problem was becoming familiar with goats. Together, Dorothy and Helen set out to learn. "We read a lot and consulted Mr. Colby in Animal Husbandry at Stockbridge, UMass. He helped us plan," Helen said.

Then we traveled to goat farms in Vermont, Massachusetts and Connecticut we learned about Saaneens, Alpines and Nubians. Finally we started our herd with two doe kids—Alpines—immediately named Heidi and Midnight.

"They were less than two months old—and so small we carried them in a carton. When we got them home, they inspected their new barn—and then wanted to sit on our laps!"

Goats were the beginning of a whole new way of life for Dorothy and Helen. "We were both working then. So we had to get up at four o'clock to get our chores done," Dorothy recalled. "There is nothing you do that doesn't involve work—mental and physical. But, starting as we did in 1966, we were young enough to cope with disappointments and setbacks. I think that was important."

"Goats are individualists," Helen observed. "They have definite personalities—no two alike. And a lot that applies to understanding people applies to goats."

"Of course, raising goats wouldn't support you. But it keeps you out of mischief," she smiled.

Cloud 8 has its regular customers, about 10 a week. Helen and Dorothy travel to shows and meetings and meet interesting people. They keep abreast of all the latest information in goats. Both are firm believers in the superiority of goat's milk. They can cite studies and research concerning its benefits. Among these are the high vitamin content, and helpfulness with gastrointestinal problems, and as a substitute for cow's milk for people allergic to that.

The surplus bucks are a meat supply, as are the chickens. Cloud 8 also bakes its own bread, cans its garden produce and makes its own soap! It supports, besides its cheerful owners, two pigs, three dogs and six cats. As Dorothy and Helen put it, "With the geese, we are better protected than the President." The writer vouches for that.

No, there is not much chance to socialize in such a demanding life. As Helen says, "Animals have their own time. You don't try to change their habits." So Eastern States and "goat meetings" are hastily fitted into the schedule. But Cloud 8, on January Hill Road, is a place of contentment, busyness, humor, and genuine affection for its four and twolegged inhabitants. And it has a smiling, warm welcome for humans.



(The first part of this article is excerpted from the Amherst-Record. In keeping with the WVW theme WOMEN AND THE LAND, it seemed appropriate to revisit CLOUD 8 and its dauntless proprietors.) P.W.

Six intense years have passed for CLOUD 8 and for me, with only occasional 'hellos' when we met in town, doing our weekly shopping. It was time to go back to see how they had fared over the years.

Facts first, I suppose, and that means life and death. For these are what matter to Dorothy and Helen. So I learn of the death of kids and kittens. Of the 70 acres of woodland, Helen says: "Most of our trees were badly hit by the gypsy moths. Since we had turned over the largest part of our woods to Conservation, they came in and advised cutting down the trees that were worst off, while the lumber was still usable."

Facts again—CLOUD 8 goats no longer appear in shows. They are so beautifully kept, lively and graceful, I wondered why. "Because," Dorothy replies, "there's too much risk of infection. As people pass along, petting the various



Dorothy and Helen kid around on Cloud 8.

animals, diseases can be carried from one to another. We've found it better to keep the goats out of shows." "But both of us still go to goat meetings whenever we can," Dorothy adds, "and we keep up with things." And, yes, they still sell goat's milk and their wonderful homemade cheeses, including Boursin (with herbs out of their own garden) and Neuchatel, all salt-free.

Additions to CLOUD 8's population were, I noticed, some guineau hens—it would have been hard not to notice them, they made such a racket. Helen explains, "One day, a guinea;u hen strayed up our long drive, escorted by one of the cats. We took it in." She added, "A friend thought it should have a mate and gave us one." The resulting flock thrives as does all else in this tidy, happy, bucolic setting.

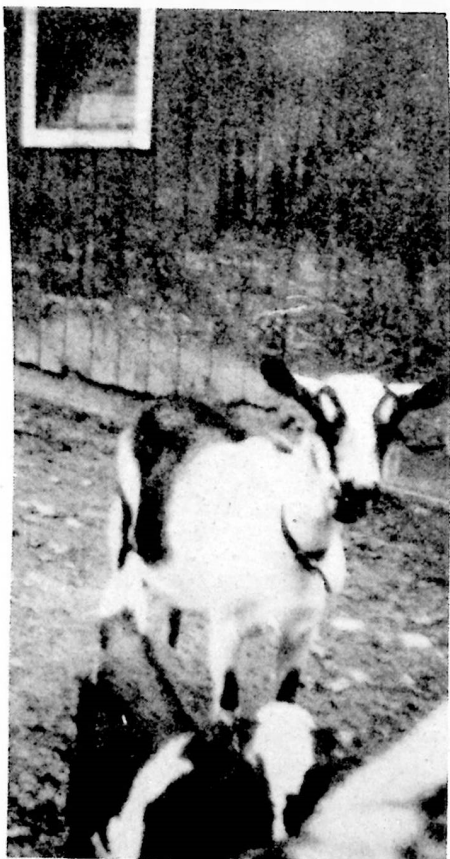
But what makes visiting CLOUD 8 a vivid special experience to me are not the facts...but its aura—there is no other appropriate word.

Here one finds Peace...a wonderfully wholesome atmosphere flowing with quiet competence, deep care for living things and acceptance of all the responsibilities and difficulties that entails. There is joy, too, and satisfaction, sensed rather than expressed. Dorothy and Helen don't feel a need to talk about themselves. They reflect the glow of inner well-being that not even the passage of the years has changed. Perhaps this is the secret of CLOUD 8...the complete absorption in its own life-sustaining activities that makes it as these partners intended "our haven from this changing world."



Goats Galore!

Photos by Phyllis Rodin



A Little Bit of Land to Play With...

by Priscilla Greeley

We harvest food off the land to eat and we chop wood off the land to stay warm, but there is another harvest I like even better. A harvest to store pure fun and joy. In the fall some people bring in dried flowers, weeds or colored leaves, but these have a tendency to gather dust and lose their luster before the snow is very deep.

During the summer and fall I like to bring in a living picture to enjoy all winter, while outside such things disappear under the snow. You can do this with any aquarium or large glass jar, but a crystalhedron will house your creation in elegance.

Crystalhedrons are multifaceted glass containers held together with aquarium cement so they don't leak—ideal for planting. (No pebbles or rings on tables in my house!) They come in numerous sizes and shapes, with great names such as "cubeocta", "dodeca", "icosa", and even "icosa dodeca". Or you can play with a "pyramid", "prism" or "hexahut". They are made by hand in Wisconsin by a Tibetan; they are available locally at SKERA gallery (Route 9, Hadley, MA), which has a large selection. Whatever shape you chose will make a marvelous for the living scenes you can create.

Crystalhedrons are really toys in disguise. It doesn't take great talent to play with them, just a bit of patience and lots of curiosity. You don't need a green thumb, either—just a capacity for fun and for enjoying the challenge of building a small world or even a grandiose display. SKERA usually has a few planted up if you need some ideas to start you off. Pick out a shape you like and begin.

If you are urban-oriented, you can make deserts or jungles for a modest price and a visit to some greenhouses. Or, if you like, take to the outdoors. You can create a beautiful healthy planting using only what you find in the back woods. **CAUTION:** Take a bit of care to learn just *whose* back woods you may be in and ask permission before you take anything.

If you are not already a botanist, half the fun is in all the discoveries you'll make as you search for the right shapes and sizes of plants and other materials. It is the unexpected item that is most rewarding. Your planter will be more interesting if you vary the terrain, build up mountains with unique rocks and terraces with pieces of bark or dry wood. Vary the texture as much as you can.

In all living worlds there is continuous change, and in this case YOU oversee the change. Your creation may turn out to be the conversation piece of your house as you keep looking, adding, and rearranging.

Some of the most common wild plants give the greatest service. Grape Fern can take a lot of benign neglect. You do have to water a bit, but not much else, if you have brought in plenty of root with each plant. Grape Ferns you bring in before the first frost will stay bright green all winter. Any you dig after the heavy frost will be a bronze color. A lovely contrast in the same container. Grape Fern has a single triangular, sometimes lacy leaf. In the spring, one new leaf may appear—coming up earlier indoors than in the woods, where they may not show new leaves until mid summer.

Another robust survivor is Rattlesnake Plantain, an nice contrast in size, shape and pattern. If it likes you and your house, it may even send up a long stem with a delicate blossom. Partridge Berry gives a splash of color with its big red berries and, even more exciting, its delicate twin flowers. These will appear in early summer if you get the plant well established in dirt instead of in just moss, as it is usually sold at Christmas.

Once you get hooked on exploring the outdoors, a new world opens up. You won't need directions, just brakes. You'll see colors, shapes and textures you've never noticed before. Experiment with mosses, lichens and fungi. Pick up cast-off insect and snake skins. Bird feathers add color; wasp nests (be sure they're empty!) and mantis cases have remarkable shapes, and stones come in all colors and combinations.

Bring in some sand to put on the bottom of your crystalhedron for drainage. Add a chunk of charcoal to sweeten it and then start contouring the landscape. Put in your basic plants and then let it rest for a day or two to adjust. If everything survives the transplant, add the details. Pretty soon your friends will start bringing you oddities. Put the finished planting in bright light but *not* in direct sun. Remember, a glass container is a mini solar collector. It can heat up very fast.



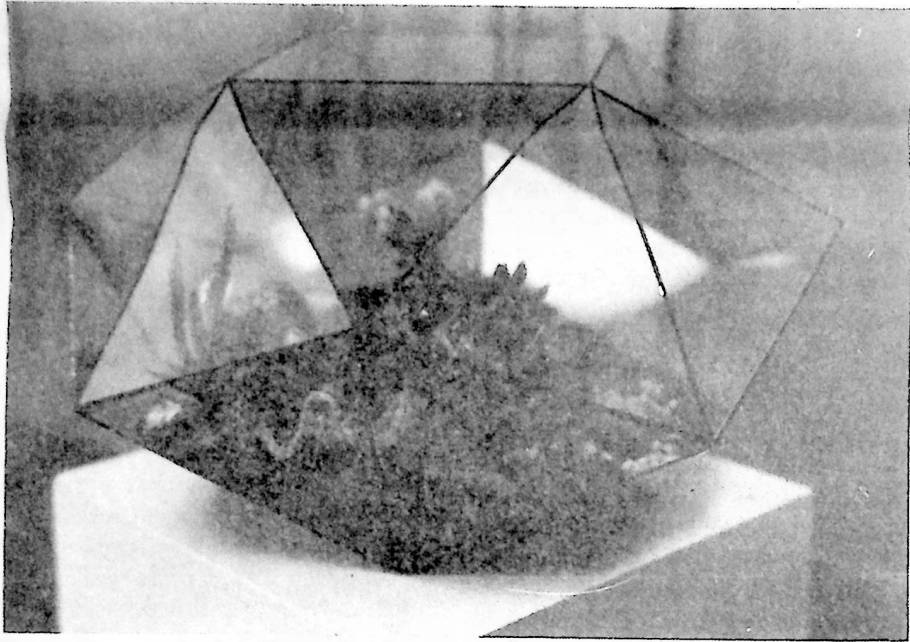
Tools are simple—a teaspoon serves for this small "Octa" planter, Ms. Greeley explains.

Care of the planting is minimal. Most people err on the side of too much watering rather than too little. Start by using a tablespoon or two of water at the base of each plant once a week. If they droop be a bit more generous.

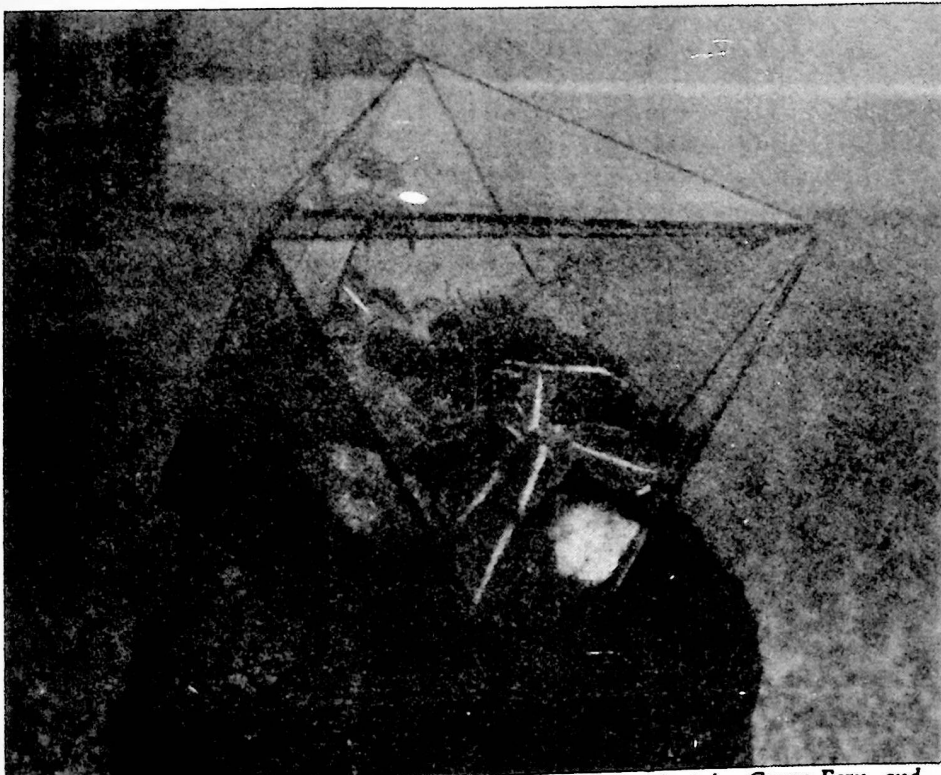
And if you really goof and end up with a sodden mildew from overwatering, don't despair. Empty it out, clean it up a bit and start with a new idea—maybe a desert. Building a desert in the middle of winter can substitute for the trip you didn't get to take...Florists and grocers have a tremendous variety of cacti and succulents. Getting the desert to bloom may be the challenge of your life.

Almost anything looks more exciting under glass, and it stays a lot cleaner. Crystalhedrons are popular with rock collectors, miniaturizers and even to children who want an elegant home for a venus flytrap.

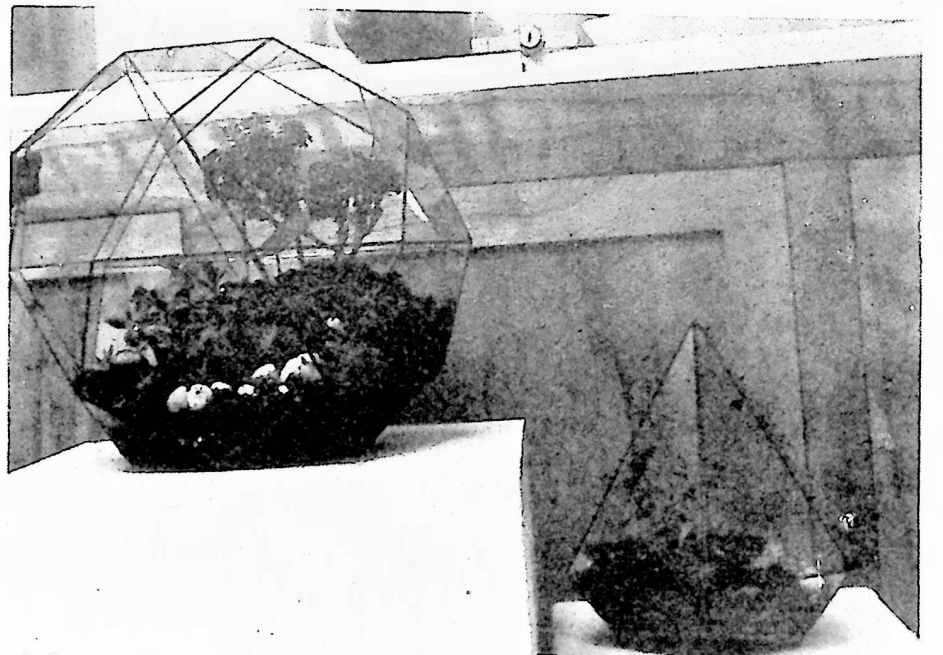
I have found the greatest satisfaction in the simplest plants and rocks right out of the woods.



This "Saucer" crystalhedron holds a desert scene graced by a snake skin.



This mossy woodland creation is accented by Rattlesnake Plantain, Grape Fern, and Partridge Berry.



Left, an "Icosa Dodeca", and right, a "Hexihut", two styles of elegance.

WOMEN In AGRICULTURE

An Annotated Bibliography
by Nancy DuBosque

Issued by the Co-operative Extension Service with local offices at the University of Massachusetts, free for the asking, this booklet is by no means a "comprehensive" bibliography. But it offers a broad introduction to women in Agriculture in the United States of all facets of the discipline through publications from articles throughout the USA.

The directory serves two functions: first, the women and the groups listed are constantly producing material and information, so the booklet can be used as a link between the researcher and the producer; second, by compiling these names and information together in one publication, there might be a greater flow of information between the two."

The contents cover such a wide range of interest as: *Women in Agriculture, Herstory; Legal Credit Issues, Support; For Women by Women; Women Farming.*

"Understanding the "herstory" of women in farming is the basis for understanding women in agriculture today. Women in pioneering America have been the backbone of many farming enterprises. Women are continuing that heritage. Research into agriculture's past strongly reinforces the feeling that women deserve much more recognition for their contribution to the development of agriculture in the United States of America."

By Phyllis Rodin



Robin Flower and her highly energized bluegrass band will be at the Iron Horse on May 6

Wisconsin Womyn's Land

In the fall of 1976, 40 or so womyn from Madison and Milwaukee began meeting with the idea of buying land collectively for use by womyn and children. At the first official meeting we went around in a circle and shared fantasies about womyn's land. To get a feel for financial resources at hand, everyone present said what she would give *unconditionally* to a downpayment fund. That total was around \$10,000! The figures mentioned ranged from \$5-10 to thousands. There was strong agreement that all voices would be heard equally, regardless of individual financial resources.

The cost of the land, which included a house and barn, was \$37,500. A downpayment of \$15,000 was made leaving a mortgage of \$22,500 to be paid over 20 years.

The money for the continuing cost of maintaining the farm has been generated through benefits and donations. The mortgage is being paid off partly by a living collective on the land.

We called the farm DOE Farm, which abbreviates a collective image of Daughters of Earth. The land is rolling and secluded, with the house and barn

the only "permanent" structures. Part of the land is tillable and has been growing hay and corn organically, and a garden has provided the living collective with lots of food. Much of the land is woods and meadow. There is room to roam.

DoE Farm is managed cooperatively. There are general meetings which alternate between Madison and Milwaukee. We meet for week-ends, working together at the farm, at benefits in the city, and in committee.

Committees work in areas such as PR and fundraising, dealing with the legal system, researching land use, organizing summer activities, and putting together a newsletter. Decisions are made by consensus. The co-op is an open group and wants more involvement from more womyn.

The purpose of the co-op is to hold land for future generations, to conserve and maintain her organic resources, and to guard her against exploitation and depletion. We are working to provide space for the development of alternative skills and survival methods to those groups who have not had the opportunity to develop them, especially womyn and children. We are committed to providing both living and retreat space.

ally womyn and children. We are committed to providing both living and retreat space.

The co-op is a vehicle through which we as womyn can share our skills, knowledge, and resources with each other. It is a way to encourage and support us to free ourselves from a traditionally oppressive system to help bring about the rebirth of womyn's culture.

The WWLC and DOE Farm are always open to womyn of all ages. Every month, the last full weekend and the preceding five days (i.e. Mon/Sun.) the land is open to boys until their tenth birthday. This womynspace policy consensus is an acceptable accommodation recognizing the diversity of the needs expressed by the women involved. To use the land, you must be a member. Yearly membership is available for \$5. Arrangements are made if you feel you cannot afford this. For more information, for becoming involved, or directions to DOE Farm, contact:

WWLC

Rt.2

Norwalk, WI 54648

Tel: 608-269-5301

SISTER MOON

Conference Focuses on Bisexuality

The first New England Conference on Bisexuality took place Sat., March 17, at the UConn. School of Social Work in West Hartford. Its purpose, as stated in the conference literature, was to, "further develop a sense of community among those who are personally involved with bisexuality--their own, their lovers', spouses', or friends'." Regardless of orientation, life-style, or preference, participants were asked to recognize that bisexuality can be an honest expression of affection and a viable way of life. The primary purpose of the conference was to, "encourage everyone to examine their own needs and consider how sexual feelings might be expressed in order to maintain self-esteem and a valued place in their lives."

The conference was sponsored by the Ad Hoc Committee on Bisexuality, the UConn School of Social Work, and the Lesbian/Gay/Bisexual Student Alliance. Organizers were gratified by a larger-than-expected turnout of over 100 people; about two-thirds of the participants were women.

The morning session, "Sharing Visions" was divided into three workshops: 1) "Loving with an open hand" was an introduction to one couple's successful methods of incorporating bisexuality and open marriage into their family life. 2) "Forming Positive Lifestyles" workshop encouraged participants to think about the possibilities, limitations and tradeoffs involved in pursuing a bisexual identity. 3) In "Creating Labels for Your Sexual Self" the questions centered on what happens when sexual labels become restrictive--when they prohibit us as growing as dynamically as possible.

During the lunch break feminist singer, Betsy Rose treated the group to songs selected for the occasion, many of which she asked the listeners to sing with her.

The afternoon workshops focused on support systems. "Organizing Bisexual Support Groups" told how one network was started in NY. The

"Spouse/Lover/Friend Support Group" explored issues involved in being close to a bisexual. "Uses of Therapy" examined how psychotherapy can be of value in identifying bisexual needs and obtaining sexual self-esteem. The conference ended with a synthesis process and sharing.

The conference ended with participants forming all female, all male and mixed groups to share and process the ideas generated by the earlier workshops. Throughout the day, the phrase, "I'm so glad to be here" was heard over and over as people who had felt uncomfortable with 'either/or' labels discovered it was o.k. here just to be yourself. Numerous women mentioned that coming out as a bisexual had been a more difficult process than coming out as a lesbian because of lack of support. The conference made a much needed step toward ending the isolation this very real but invisible group has experienced.

WHAT IF...

by L. Fusco

What if there was another planet out there, a million miles away, just like our Earth? And what if, on that planet, there were a handful of women who were working on a newspaper together? What if there were two or three planets just like this, or maybe even a million? Yeah, but what if nobody likes their newspaper that they worked so hard on and then nobody reads (buys?) it, then what?

Well, if the job of publishing a newspaper can make a small group of women a little closer, a little wiser, and possibly a bit prouder, then by all means, it's worth doing... even a million times over.

The VWV Staff agrees with the sentiments stated by L. Fusco. WE know the VWV is worth all that goes into it. It simply is that few of us have ever had

the amount of time required of a coordinator, and now NOBODY does. We all have to earn a living, and coordinating any part of the VWV on top of a job becomes too much to carry in a remarkably short time, especially for those who find the task thrust upon them when all they wanted to do was help out a day or so a month. Coordinating is enough of a responsibility and time commitment that it needs to be paid work. That is why we have asked readers to subscribe in goodly numbers, with our goal set at \$20,000. At this writing, however, we are far short of reaching that goal. With May 1st, our announced deadline, just two weeks off, we have not yet reached the 100 mark in number of subscribers. We are grateful to those of you who HAVE sent your check, and you will get your paper in the mail. If the VWV is to fold with the June issue, you will have your checks returned.

CELEBRATE OUR SPIRIT... WITH A FRIEND! TWO SUBSCRIPTIONS FOR \$18

☐ Me and a friend \$18

☐ Just me \$8-\$20 sliding scale

Inclosed \$ _____

My friend's name and address:

My name and address:

C/o Everywoman's Center
Wilder Hall, UMass
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Valley Women's Voice

(413) 545-0883

The Essence of the Hopi Vision

by T. V. Tarbet

The entire Hopi prophecy usually takes many days to tell, and many lifetimes to fully understand. This is a short summary of essential points

The Balance of Life As caretakers of life we affect the balance of nature to such a degree that our own actions determine whether the great cycles of nature bring prosperity or disaster. Our present world is the unfoldment of a pattern we set in motion.

Our divergence from the natural balance is traced to a point preceding the existence of our present physical form. Once we were able to appear and disappear at will, but through our own arrogance we took our procreative powers for granted and neglected the plan of the creator. As a consequence we became stuck in our physical form, dominated by a continual struggle between our left and right sides, the left being wise but clumsy, and the right being clever and powerful but unwise, forgetful of our original purpose.

The Cycle of Worlds

This suicidal split was to govern the entire course of our history through world after world. As life resources diminished in accord with the cycles of nature, we would try to better our situation through our own inventions, believing that any mistakes could be corrected through further inventions. In our cleverness, most of us would lose sight of our original purpose, become involved in a world of our own design, and ultimately oppose the order of the universe itself, becoming the mindless enemy of the few who would still hold the key to survival.

In several previous worlds the majority have advanced their technology in this way even beyond what we know today. The consequent violations against nature and fellow humans caused severe imbalances which were resolved in the form of war, social disintegration and natural catastrophe.

As each world reached the brink of annihilation, there remained a small minority who had managed to live in nearly complete accord with the infinite plan, as implied in the name, *Hopi* [meaning "people of peace"]. Toward the final stages they would find themselves beset with signs of disintegration within, as well as enticing offers and severe threats from without, aimed toward forcing them to join the rest of the world.

Our Present World

Our common ancestors were among the small group who miraculously emerged from the last world as it reached its destruction, though they too were tainted with corruption. The seeds of the crisis we face today were brought with us when we first set foot in this world.

Upon reaching our present world, our ancestors set out on a long migration to meet the Great Spirit, in the form of *Maasauu*, the Caretaker of this land and all that lives upon it. They followed a special migration pattern. However, a serious omen made a separate journey necessary in order to balance the extreme disorder anticipated for the latter days.

The True White Brother

A Hopi of light complexion, now known as the "True White Brother," left the group and travelled in the direction of the rising sun, taking with him a stone tablet which matched a similar tablet held by one of those who went on to meet *Maasauu* at a place called *Oraibi*, where the present Hopi villages were established according to his instructions.

The Hopi anticipated the arrival of a race of light-skinned people from the East, predicting many of their inventions, which would serve as signs indicating certain stages in the unfoldment of the pattern the Hopi had studied from antiquity. It was clearly foreseen that the visitors, in their cleverness, might lose sight of their original purpose, in which case they would be very dangerous. Still, the Hopi were to watch for one who had not left the spiritual path and carried the actual stone tablet.

The Swastika and the Sun

Through countless centuries the Hopi have recalled in their ceremonies the previous worlds, our emergence to the present world, and our purpose in coming here. Periodically they have renewed their vow with *Maasauu* to live the simple, humble way of life He laid out for them, and to preserve the balance of nature for the sake of all living things. Knowledge of world events has been handed down in secret religious societies that keep watch as each stage unfolds.

The leaders watched especially for a series of three world-shaking events, accompanied by the appearance of certain symbols that describe the primordial forces that govern all life, from the sprouting of a seed to global movements such as weather, earthquakes, migrations and wars.

The gourd rattle is a key symbol. A gourd signifies seed force. The shaking of the gourd rattle in ceremonies means the stirring of life forces. On the rattle are drawn the ancient symbols of the swastika, showing the spirals of force sprouting from a seed in four directions, surrounded by a ring of red fire, showing the encircling penetration of the sun's warmth that causes the seed to sprout and grow.

The first two world-shaking events would involve the forces portrayed by the swastika and the sun. Out of violence and

destruction of the first, the strongest elements would emerge with still greater force to produce the second event. When the actual symbols appeared it would be clear that this stage of the prophecy was being fulfilled.

The Gourd Full of Ashes

Eventually a "gourd full of ashes" would be invented, which, if dropped from the sky, would boil the oceans and burn the land, causing nothing to grow there for many years. This would be the signal for a certain Hopi to bring out his teachings in order to warn the world that the third and final event would happen soon, and that it could bring an end to all life unless people correct themselves and their leaders in time.

Hopi leaders now believe the first two events were the first and second world wars, and the "gourd full of ashes" is the atomic bomb. After the bombing of Hiroshima and Nagasaki, teachings formerly kept secret were compared and released to the world. Part of those teachings are summarized below.

The Day of Purification

The final stage, called the "great day of purification", has also been described as a "mystery egg", in which the forces of the swastika and the sun, plus a third force symbolized by the color red, culminate in either total rebirth—or total annihilation—we don't yet know which, but the choice is ours. War and natural catastrophe may be involved. The degree of violence will be determined by the degree of inequity caused among the peoples of the world and in the balance of nature. In this crisis, rich and poor will be forced to struggle as equals to survive.

That it will be very violent is now almost taken for granted among traditional Hopi, but Humankind may still lessen the violence by correcting our treatment of nature and fellow humans. Ancient spiritually-based communities, such as the Hopi, must especially be preserved and not forced to abandon their wise way of life and the natural resources they have vowed to protect.

The Fate of Humankind

The Hopi play a key role in the survival of the human race, through their vital communion with the unseen forces that hold nature in balance, as an example of a practical alternative to the suicidal man-made system, and as a fulcrum of world events. The pattern is simple. "The whole world will shake and turn red and turn against those who are hindering the Hopi."

The man-made system now destroying the Hopi is deeply involved in similar violations throughout the world. The devastating reversal predicted in the prophecies is part of the natural order. If those who thrive from that system, its money and its laws, can manage to stop it from destroying Hopi, then many may be able to survive the day of purification and enter a new age of peace. But if no one is left to continue the Hopi Way, then the hope for such an age is in vain.

The forces we must face are formidable, but the only alternative is annihilation. Still, the man-made system cannot be corrected by any means which requires that one person's will be forced upon another, for that is the source of the problem. If people are to correct themselves and their leaders, the gulf between the two must disappear. To accomplish this one can only rely on the energy of truth itself.

This approach, which is the foundation of the Hopi way of life, is the greatest challenge a mortal can face. Few are likely to accept it. But once peace is established on this basis, and our original way of life is allowed to flourish, we will be able to use our inventive capacity wisely, to encourage rather than threaten life, and benefit everyone rather than giving advantage to a few at the expense of others. Concern for all living things will far surpass personal concerns, bringing greater happiness than could formerly be realized. Then all living things shall enjoy lasting harmony.


Hopi contacts: *Techqua Ikachi Publications*, Box 174, Hotevilla, AZ 86080.

To: MOTHER EARTH
From: JULIA LONE EAGLE
on behalf of
THE CHILDREN OF THE FOUR DIRECTIONS

Children of Mother Earth
Who gave birth to us all.

My heart is on the ground.
My face is wet with the tears of my people.
My voice cries to the Sacred Hills and the Big Mountains.
There is no echo...
Only the whispers from out of the past
Of our old ones and our young ones who never grew old.
"Do not forget us,"

Those of us who knew you when your plains, forests
and streams flourished plenty.
Give us the vision where we can seek you as you were.
Teach the wayward ones,
Obsessed by greed and tethered by technology.
The way
Where we can all be as one family.



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Tampons Associated with Vaginal Ulcers

by Margot Gilfeather

Sanitary Protection: a catchy phrase to describe methods of collecting menstrual fluid. In 1980, an estimated 50 million women chose tampons which are proving to be hardly "sanitary" or "protective". As tampons are repeatedly linked with infections and ulcerations, women who have assumed them harmless - perhaps even necessary for their comfort and freedom - now have some decisions to make. The convenience of tampons remains; however, since our health is at risk, we must consider seriously our tampon usage.

Nancy Friedman's 1981 book, *Everything You Must Know About Tampons* provides an alarming analysis of tampons. Ms. Friedman points out these little-publicized facts: 1) Tampons are not sterilized, 2) Tampons are produced under unsterile conditions, 3) Tampon manufacturers are not required by Federal law to list contents, therefore, 4) unknown chemicals are used to increase fiber absorbency. In her own tests, Ms. Friedman observed that, when placed into a glass of water, Playtex, Kotex, O.B., Assure, and Pursettes tampons shed fibers within minutes.

The doctors' case against tampons is building momentum. In 1977, Barrett et al published the first report of tampon-induced vaginal and cervical ulcerations in *The American Journal of Obstetrics and Gynecology*. In 1980, Drs. Friedrich and Siegesmund, sponsored by the Kimberly-Clarke Corporation (makers of Kotex), conducted a study

on superabsorbent fibers. They concluded that both regular-sized and super-sized tampons were associated with vaginal microulcerations found in 26 of the 160 women participating in the study. "All major brands have been implicated," stated Friedrich and Siegesmund, the microulcerations occurring "as soon as one hour after insertion, particularly when tampons with plastic inserts were used." At an FDA hearing in October, 1980, gynecologist, Ken Noller, showed slides which "revealed not only ulcers, but bits of tampon fibers embedded in them."

Toxic Shock Syndrome made a splash in 1980 newspapers and, by January, 1981, this tampon-associated disease claimed 941 victims, causing 73 deaths. It is bothersome that, whereas American women are reminded how "rare" TSS is, they are not warned about the dangers of vaginal ulcerations which, asserted Drs. Weissberg and Dodson in the September 1983 issue of *The Journal of the American Medical Association*, although uncommonly diagnosed, are probably not uncommon.

What are tampons doing to us?

Possibly because of tampon chemicals or pressure, the vagina dries out. Next, found Weissberg and Dodson, the surface lining of the vagina sheds, exposing cells more vulnerable to infection. Then, microulcerations appear. This condition cleared after applications of vaginal creams, douches of vinegar solutions and abstinence from tampons. In all three cases discussed by

Weissberg and Dodson, once the women resumed tampon usage, they experienced recurrent ulcers. Symptoms of this condition include vaginal discharge, spot bleeding, pain during intercourse, pain during urination, urinary frequency and urgency - basically symptoms which thousands of women experience for a myriad of gynecological problems. Therefore, tampon-associated ulcers are not easy to detect without an internal examination and awareness of the possible correlation.

If a woman observes that her discharge smells bad, she may have an infection which should be treated, not dammed up by a tampon. Tampons should not be used while treating an infection because the body needs to rid itself of the infectious discharge. Some women may use tampons during bouts with yeast infections, finding that tampons prevent the discharge from irritating their vulvas; however, this practice prolongs the infection.

Anytime the cervix becomes dilated (after an abortion, D & C, miscarriage or childbirth) tampons should be avoided.

Women may find it difficult to relinquish tampons during their menses, especially since the alternatives are not carefree. Pads shift and slip, and may chafe thighs and vulva. Of course, we don't know what chemicals pad fibers contain either. Bacteria may enjoy the blood, fiber and traces of feces and urine on a pad, which covers the entire perineal area, increasing the potential for infection. Diaphragms hold more

fluid than tampons or pads, are reusable and comfortable, but easily forgotten. Diaphragms must be frequently rinsed, an activity which may be awkward in a public restroom.

Sea sponges are the "natural" answer to tampons, yet there is a possibility of bacterial presence. Boiling sponges for twelve minutes will kill bacteria but also will shorten the life of the sponge. Sponges must be rinsed often and then be reinserted. Women with infections should not reuse their sponges. Another tampon substitute is a roll-your-own variety. Tightly roll a piece of sterile surgical cotton and insert with your fingers.

Consider your personal needs when choosing your method(s): your comfort and health, politics, finances, social and personal pressures. Also reflect on your spiritual needs.

Internal devices interrupt the complete flow of menstrual fluid. If you use tampons, be wary of super absorbent and deodorant tampons. Do not use more than one tampon at a time and change tampons every 4-6 hours. If you have a chronic infection, try abstaining from tampon usage to see if it makes a difference. Most important, become aware of and informed about menstrual products and trust your judgment.

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POETRY

OUR MOTHER'S GARDEN

They were women then
My mama's generation
Husky of voice - Stout of
Step
With fists as well as
Hands.
How they battered down
Doors
And ironed
Starched white
Shirts.
How they led
Armies,
Headragged Generals,
Across mined
Fields,
Booby-trapped
Ditches,
To discover books,
Desks,
A place for us.
How they knew what we
MUST know
Without knowing a page
Of it
Themselves.

Alice Walker



EXQUISITE DESIRE

I taste the nectar of your mouth
Experiencing an almost deathly pleasure
Sensations of ecstasy abound.
My heart becomes visible on the surface
of my chest, and I melt,
Open to you.
You place your mouth on my vulva
Breathing energy and light into me.
You caress my clitoris
with your lips, your tongue
slowly sucking till I am filled.
I ride your breast, and stroke your face.
You touch my anus with
your heart and
I moan, calling your name.
Yes, yes.
I fly, I rock, I gallop with you,
my wild she-animal.
Your glance pierces my soul
Circulating life around me, through me.
My senses become aware of our
Bodies' internal movements and
My organs pulsate as we reach
A state of extreme harmony.
Entering this dimension, one to the other,
I experience exquisite desire.

— Diana Rising

NEXT TIME ROUND

I'd dare to make more mistakes next time.
I'd relax. I would limber up.
I would be sillier than I have been this trip.
I would take fewer things seriously.
I would take more chances.
I would climb more mountains and swim more rivers.
I would eat more ice cream and less beans.
I would perhaps have more actual troubles, but
I'd have fewer imaginary ones.

You see I'm one of those people who live sensibly
and sanely, hour after hour, day after day.
Oh, I've had my moments, and if I had it to do over again,
I'd have more of them.
In fact, I'd try to have nothing else.
Just moments, one after another, instead of living
so many years ahead of each day.
I've been one of those persons who never goes anywhere
without a thermometer, a hot water bottle, a raincoat and
a parachute.
If I had to do it again, I would travel
lighter than I have.

If I had my life to live over,
I would start barefoot earlier in the spring and stay that way
later in the fall.
I would go to more dances.
I would ride more merry-go-rounds.
I would pick more daisies.

Nadine Stairs
85 years old
Louisville, Kentucky.

with thanks to Ramsey, Amy and Karen--3 year olds.

Haley's Comment

I get discouraged now and then
When there are clouds of gray
Until I think about the things
that happened yesterday.

I do not mean the day before
or those of months ago,
But all the yesterdays in which
I had the chance to grow.

I think of opportunities
That I've allowed to die.
And those I took advantage of
before they passed me by.

And I remember that the past
Presented quite a plight.
But somehow I accepted it and
the future seemed all right.

And I remind myself that I
And my success and happiness
Are really up to me.

— Haley



SIMPLE LIVING / OUTHOUSE BLUES

Well, I went out to the country to live a simple life,
Get away from all that concrete and avoid some of that strife.
Get off the backs of poor folks, stop supporting Uncle Sam
In all that stuff he's puttin' down, like bombin' Vietnam.
Oh, but it ain't easy, 'specially on a chilly night
When I beat it to the outhouse with my trusty dim flashlight-
The seat is absolutely frigid, not a BTU of heat...
That's when I think the simple life is not for us elite.

Well, I try to grow my own food, competing with the bugs,
I even make my own soap and my own ceramic mugs.
I figure that the less I buy, the less I compromise
With Standard Oil and ITT and those other gouging guys.
Oh, but it ain't easy to leave my cosy bed
To make it with my flashlight to that air conditioned shed
When the seat's so cold it takes away that freedom ecstasy,
That's when I fear the simple life maybe wasn't meant for me.

Well, I cook my food on a wood stove and heat with wood also,
Though when my parents left the South I said this has got to go,
But I figure that the best way to say all folks are my kin
Is try to live so I don't take nobody's pound of skin.
Oh, but it ain't easy, when it's rainy and there's mud,
To put on my old bathrobe and walk out in that crud;
I look out through the open door and see a distant star
And sometimes think this simple life is taking things too far.

But then I get to thinkin', if we're ever gonna see
The end of that old con game the change has got to start with me.
Quit wheelin' and quit dealin' to be a leader in any band,
And it appears the best way is to get back on the land.
If I produce my own needs I know what's goin' down,
I'm not quite so footsy with those Wall Street pimps in town.
'Cause let me tell you something, though it may not be good news,
If some folks win you better know somebody's got to lose.

So I guess I'll have to cast my lot with those who're optin' out.
And even though on freezing nights I will have my naggin' doubts,
Long as I talk the line I do and spout my way out views
I'll keep on usin' the outhouse and singin' the outhouse blues.

—Juanita Nelson

Revolt of the Symbols

by Ila O'Brien

"Since the late 1960's the current wave of feminism has created a perfusion of symbols for our experience. This creative process is one key source of power with which we are liberating ourselves and changing society. Feminist symbolizing is alive on many levels and in many areas simultaneously. The purpose of my work is to document and critique this phenomenon. The documentation is particularly important because so frequently the history of our ideas, especially that women's history which challenges patriarchal views of reality, has been erased, distorted or ignored."

—Emily Erwin Culpepper

Emily Culpepper, a long time activist in the Boston area women's movement, spoke before a crowded audience at the Neilson Library, Smith College, March 6th.

Culpepper's two-hour presentation focused around two issues: the history or unfolding thus far of feminist symbolizing, and how that is a force for change—personally, politically and spiritually. These topics formed the basis for her 2-volume dissertation, *Philosophia in a Feminist Key* (proudly displayed on the table before her). Reading from notes and often directly

quoting her work and the work of other feminists, she laid out the foundations and findings of her four-year project.

The methodology created to write the dissertation is perhaps what makes Culpepper's work so controversial among academicians. "It was the methodology I had to fight the most for," she said, "and it was the methodology about which people expressed the most excitement." Culpepper's work is an attempt to create a new form for radical feminist scholarship.

The aim of her work, Culpepper said, was to "contribute to feminist scholarship a study with a primarily positive orientation: to focus on actions of women for liberation more than to critique racist patriarchy in a movement towards women's betterment." To date there is no other place where feminist symbols of the past 15 years are gathered. During her talk, Culpepper continuously stressed the positive, constructive focus of her dissertation. She called her approach "transdisciplinary: a wide-ranging perspective which enables women to look at their concerns from many different angles, to construct a fuller vision." She asked feminists to "look at the big picture without leaving out the concrete events which make up our day-to-day oppression, to seek questions left unasked by the disciplines as they are."

Rituals, music, language, play (breaking conventions of traditional language), drawings, buttons, paintings, T-shirt designs, the goddess or great mother, mermaids, amazons, and gorgons are feminist symbols, Culpepper told listeners, and are all catalysts for psychic self-reflection. Further, they convey the connectedness between women.

In her search, Culpepper found certain questions to be of particular importance to the radical feminist movement at this time: These include: Is feminist symbolism as a transference of experi-

ence effectively linked to the struggle for concrete political and social change? Does this process encourage the recognition and development of diverse models for women? What major difficulties and challenges emerge from this prolific interest in symbolizing?

Culpepper has given women something tangible to point to when we wonder where we've been since the most recent wave of feminism began. Her critique, methodology and documentation offer us new foundations for our on-going struggle for expression and liberation.

KNOW YOUR LOCAL RAPIST!

Time of Attack: 7:30 am.

Location: Workplace, Main St.

Northampton

Number of Assailants: Two

Weapons: KNIVES

Although it was dark (they may have shut off the circuit breaker), I knew by the muscles I felt around my neck as they grabbed me from behind that at least one of these men was very strong. They instantly held a knife to my throat, telling me if I screamed they'd kill me.

I was dragged into my workplace, asked for money, and both men proceeded to rape me, with one holding me down while the other raped me.

My breast was cut with the knife as I attempted to fight back. I also had a few superficial scratches on my neck and arms. Somehow I survived.

These men told me they knew who I am [a Lesbian] and that they were tired of "your likes" messing up Northampton, saying they intend to clean up this town. They also said they'd be watching me and my "sisters" and wouldn't stop till they got rid of all of us.

This may well have been SHUN [a homophobic organization].

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Announcements ...

GALA MARCH, MAY 12. Gather at noon at Bridge Street School. Rally at 1:00 at Polaski Park. Dance: Valentine Hall, Amherst College. Sponsored by GALA and Center for Popular Economics. Training for peacekeepers for Lesbian-Gay liberation choose 1 session from each of these categories: (A) Non-violence training, Tuesday, May 1, 7-9:30 (call 586-9340 for location) & Saturday, May 5, 1-4 pm. T shirts will be awarded to peacekeepers. Info: GALA Office, 586-9340.

"POSITIVELY GAY" IS OUT AGAIN, republished by Mediamix Associates of L.A. Dr. Betty Berzon's book, *Positively Gay*, gives HOW-TO information on telling the family you're gay, making the couple relationship work, dealing with religious issues, being a good lesbian/gay parent, adjusting to aging, planning for financial security, and building a stable and satisfying social and professional life. It includes the "Positively Gay Discussion Guide" designed to enable anyone, gay or non-gay, to talk more productively about lesbian and gay issues.

JOIN THE NEW ALEXANDRIA LESBIAN LIBRARY at the 6th Annual Berkshire Conference on the History of Women, June 1, 2, and 3 at Smith College. NALL will be presenting a slideshow: "The New Alexandrian Lesbian Library: The First Ten Years," celebrating our 10th birthday. Kaymarion will be with us presenting her updated slideshow on Lesbian Herstory in the Valley. Both shows will be on Saturday, June 2 at 11 am.-1:00 pm. in Burton Hall B01. Burton Hall is wheelchair-accessible. Many other Lesbian panels will be happening that weekend, including Kitchen Table: Women of Color Press Roundtable, Black & Third World Lesbian Organizations Roundtable, Lesbian Mother Custody Struggles in Canada & America, Joan Nestle from NYC's Lesbian Herstory Archives on Djuna Barnes, Sappho and Corinne, Herstorical Discussion, Women's Prison History, Clio liked Olivia: The Lesbian writer, a performance by Debbie Fier, and much more. Lesbian Caucus space will be available for Lesbians only in the evenings. To attend, you must register by mail in advance. Admission: \$5 for students, unemployed and retired; \$15 general. Registratin forms at Womonyre Books and at the Library House. Stop by the bookstore or call 584-7616 to get one. **BE THERE AND JOIN US IN TAKING BACK SPACE FOR LESBIANS AT SMITH COLLEGE!**

HERIZON, A WOMEN'S SOCIAL CLUB in Binghamton, NY, announces its opening at 213 State Street after two years of operating without a fixed location. Herizon was founded in 1975 as an alternative to the bars and has brought significant women's culture to the upstate NY community. A monthly Herizon Newsletter is available for a \$5 subscription. For more info: send SASE to: Changing Herizon, Inc., PO Box 1082, Binghamton, NY 13902, or call: (607) 724-CLUB.

Valley Women's Voice will cease publication with the JUNE issue unless sufficient funds are raised by MAY 15.

THE WOMEN'S ENCAMPMENT FOR A FUTURE OF PEACE AND JUSTICE, keeping vigil at the Seneca Army Depot in the Finger Lakes Region of NY State, IS LOOKING RIGHT NOW FOR WOMEN TO MAKE A 1-5 MONTH WORK COMMITMENT in the areas of: program, logistics, community dialogue, office manager/bookkeeper, childcare, media/group networking, health/mental health/physically challenged, orientation, food, legal support, c.d. trainer, security, sales/fundraising. **ROOM AND BOARD PROVIDED.** Pay Negotiable. **WE ARE COMMITTED TO HIRING A DIVERSE STAFF.** Application deadline: **MAY 15, 1984.** For job descriptions call (607) 869-5825, or write 5440 Rt. 96, Romulus, NY, 14541. **THERE IS A LOT OF WORK TO BE DONE IMMEDIATELY. WE NEED WOMEN ON THE LAND RIGHT NOW.** Room and Board.

SISTERFIRE, ROADWORK'S ANNUAL URBAN FESTIVAL of women's culture will take place June 23 & 24, on the Takoma Park Jr. High School grounds, Takoma Park, MD, 11 am. to 7 pm. each day. This year's **SISTERFIRE** festival has expanded to a full weekend featuring four performance stages for music, theater, poetry and dance. Tickets are, in advance, \$14/one day, \$22/weekend. Order tickets by mailing check, money order or Mastercard/Visa number and expiration date to Roadwork, 1475 Harvard St., N.W. Washington, DC 20009.

KHEVRE, the Northampton/Amherst chapter of New Jewish Agenda, continues its second annual Jewish Cultural Festival through May 13. The festival, which began April 29, features a concert by the Wholesale Klezmer Band, workshops on tracing your Jewish family tree and cooking kosher style, a noted Jewish feminist speaker, a storyteller, and other programs illustrating our diverse Jewish heritage. For more info, call Debbie Friedman, 586-2388, or Richard Sapon-White, 586-6444.

SUMMER INSTITUTE OF PUBLISHING AND WRITING: Children's Books in the Marketplace, a new Vassar College program, will take place on The Vassar Campus June 10-16, 1984. Included in an intensive week's study of the business of publishing children's books, with an overview of the industry, will be two features unique to the Vassar institute. The first is access to an outstanding group of late 19th & 20th Century children's books. Second is a writing laboratory which will offer not only an introduction to the children's book market, but visits to the Wimpfheimer Nursery School at Vassar for informal exchange with its students. Info: write: Barbara Lucas, Director, Summer Publishing Institute, Vassar College, Box 285, Poughkeepsie, NY 12601, or call: (914) 452-700 ext. 3003, or (212) 361-7400.

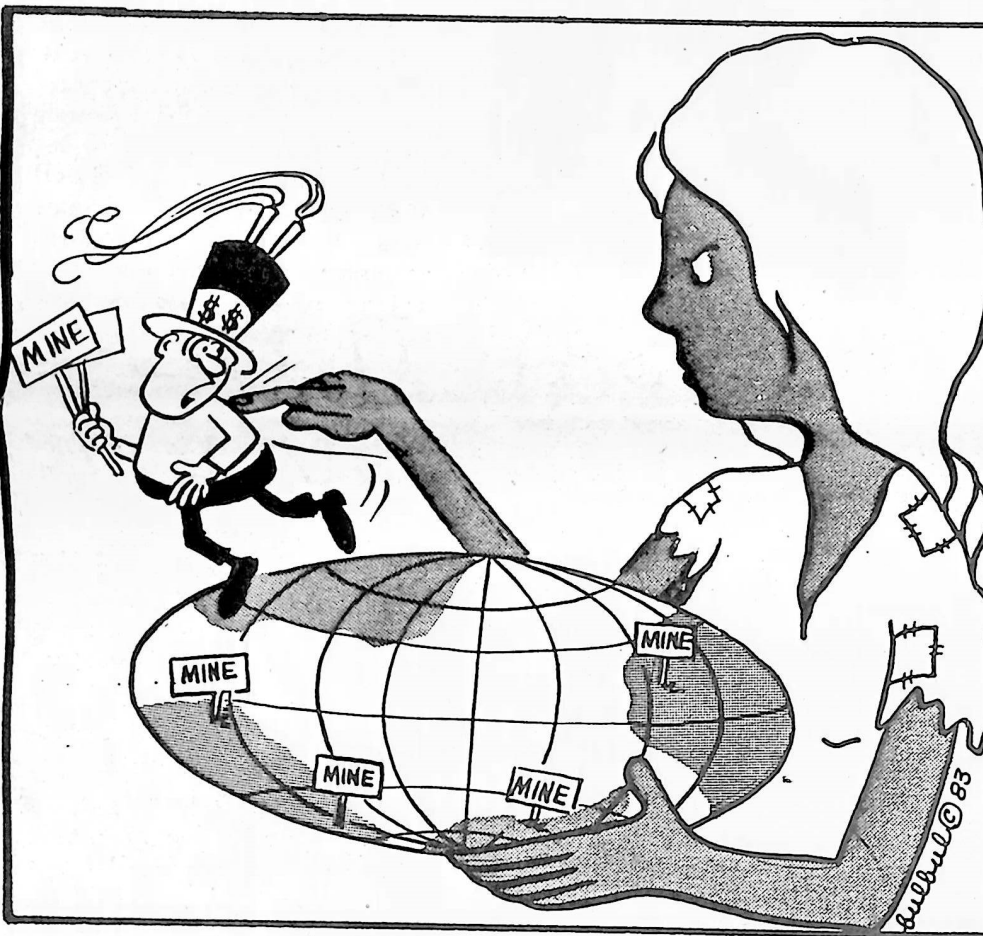
FEMINIST SUMMER CAMP FOR GIRLS, June 24-July 20, 1984. Program includes: daily swimming, horse-back riding, women's history, body and health awareness, caring for animals, self-defense skills, basic carpentry and building, discussions of sexism, family life, racism, ageism, sexuality, and "being different" and more. Average cost per young participant: \$250 /2-wk session. Info: Write: Mountain Meadow Country Experience, Rm. A-205, 243 W. Tulpehocken St., Philadelphia, PA 19144.

CONTRADANCE CONTRA LOS CONTRAS. All women and children are invited to a benefit contradance on Fri., May 4, 8-12 midnight at the Unitarian Meeting House, North Pleasant St., Amherst. This special women's contradance will gather a variety of accomplished contradance musicians for a memorable evening. **AMNLAE**, the women's association in Nicaragua which works to support the revolution and improve living conditions of the people, **women's Peace Network**, a group of local women working for peace, and **Women's Pentagon Action/Hampshire County Seneca Organizing Committee** will share the proceeds from the dance.

Admission \$3, Children and Sr. Citizens free. Professional childcare free. Refreshments available. Please wear soft-soled shoes. We regret that the event is not wheelchair accessible. Info: 367-2649.

FREE SELF DEFENSE FOR WOMEN & GIRLS. Two 2-session workshops will be given by the Valley Women's Martial Arts, Inc, 150 Main St., 3rd floor, Thorne, Northampton. 10 am. - 1 pm. on May 19 & 26; and June 23 & 30.

A NEW SERIES OF SPECIAL PROGRAMS for women is being offered at **THE RETREAT**, a popular resort for women in the Berkshire area of Connecticut. The dates of these programs have been chosen to celebrate the sabbats according to ancient women's spiritual tradition. Summer Solstice will be celebrated June 22-23 with *Exploring and Celebrating our Humanity*, a program on unlearning racism presented by Equity Institute of Amherst, MA. Lammas (Midsummer) will be celebrated July 31-Aug. 1 with *Exploring and Celebrating our Vision and Voices*, including workshops on writing, singing, sketching, photography, and contact improvisation. Info: Write: Retreat For Women, Inc., PO Box 440, Mamaroneck, NY 10543.



HOLLY NEAR AND INTI-ILLIMANI WILL PERFORM at Symphony Hall, Springfield, Sunday, May 6 at 7 pm. Tickets at Civic Center box office (413-787-6600), all Data tix including Stop'n Shops, UMass, Platterpus Records. To charge by phone: (413) 787-6600. For info or childcare reservations call Crescendo: (413) 584-2637.

CAREER RENEWAL EVENING WORKSHOP SERIES, for people dissatisfied with their jobs or those considering major career change, offers help in resume writing, interviewing, alternative job search techniques and more. Series of 8 Wednesday evening sessions begins May 9. 6:30-9:30 pm. Info: Division of Continuing Ed, UMass, Amherst. 545-0312.

THE DISPLACED HOMEMAKER PROGRAM of Hampshire Co. serves women over 35 who need to enter the labor market. Services provide individual career counseling sessions and workshops in topics such as confidence building, skills assessment, and resume writing. Info: call Lyndell Rowe, 584-9111 weekdays.

WOMEN EXPLORING THE OUTDOORS is offering a Rock Climbing Experience for women who want to focus on this adventure sport and achieve some personal goals. Learn basic climbing skills. May 5 & 6. A Mothers' Day 24-hour Experience is scheduled for May 12 & 13 for mothers, daughters, and all women who seek an opportunity to atune with their relationships to each other and with nature. The experience involves travel through Quabbin Valley. Info and registration: Write: WEO, Box 821, Greenfield, MA 01302 or call: Lenore Anderson, days, (617) 544-2375, eves., (413) 253-5671.

MOTHERS DAY PEACE WALK in Northampton on Saturday, May 5, beginning at 1:pm. near Bridge St School, gathering for a rally at Pulaski Park at 2 pm, after walking Main St. Balloons, songs and activities for children especially planned. Organized by Women for Survival.

WOMEN UNITED CAN STOP MILITARISM. The White House, MAY 11. **BE THERE.** (See LETTERS)

MORE ANNOUNCEMENTS

WIMMIN ARE ORGANIZING TO PREVENT THE ATTACK of Lesbians. We're discussing the possibilities of "safe houses", dyke patrols, confrontations, self defence, etc. Next meeting info: call 586-1459 and leave your name & number on the answering machine. WE WILL contact you!

SEVENTH ANNUAL WOMEN'S RUNNING RACE set for Sunday, May 13, 1984. Both the 2.1 mile and the 6.2 mile courses will begin at the Field House at Berkshire Community College on West Street in Pittsfield. The race is sponsored by WOMEN'S SERVICES CENTER OF BERKSHIRE CO. Pre-registration closes May 6; late registrations accepted until 10 am the day of the race. Fee: \$6 for individuals, \$5 per runner for 2 or more entrants from the same family. Info: Elizabeth Fitzsimmons (413) 443-0818 or Karen Edwards (413) 499-2425.

CONFERENCE ADDRESSES DISHES, DOGS, DAYCARE, and DEADLINES. Balancing work and family is just one topic addressed by the second annual **WOMEN WORKING CONFERENCE: Exploring Personal Change and Options**, Saturday, May 5, at Seelye Hall, Smith College. The one-day career conference discusses "Digging for Buried Treasure: Self-Assessment," "From Chaos to Coherency: Resume Writing," "Many are Called, but Few are Chosen: Interviewing," "Worn Soles, Weary Tongues, Writer's Cramp: the Self-Directed Job Search," "Conquering the Mid-Career Crisis," and "From Penny Loafers to Patent Leathers: Work Cultures." \$30 fee includes afternoon wine and cheese social. Conference sponsors: Livelihoods, Inc., the Smith College Career Development Office, and the Division of Continuing Education, UMass, Amherst. Info: 545-0312.

A NATIONAL LESBIAN PLAYWRITING CONTEST is announced by THEATRE RHINOCEROS for the purpose of developing and encouraging theatre pieces about the lesbian experience. 1st prize: \$1,000 and production, 2nd prize: \$500. The contest provides opportunity for playwrights to make connections with and have their work read by directors and theatre artists of the Bay Area and across the nation. Final selection will be by a national panel of theatre artists.

Scripts submitted as entries must be unpublished and unproduced. Deadline for entry: Sept. 1, 1984. Send script and SASE and/or inquiries to: Playwriting Contest, Theatre Rhinoceros, 2926 16th St. #9, San Francisco, CA 94103, or call (415) 552-4100.

Faith In INNER WISDOM & POWER TO ACT are two goals of a one-day workshop for women Saturday, May 19, 8:30 am.-5:30 pm. Lowell Brook and Irene Abramms will guide you through experiences which will lead towards releasing your feelings, developing faith in your inner wisdom and uncovering your power to act. We will sing, dance, and work individually as well as together. We will share our strengths, tears, and laughter in a nurturing and non-judgmental way. Fee: \$45-\$15, sliding scale. Registration or info: call Irene at 253-9755 or Lowell at 253-5030.

THE INCITER IS BACK! The Lesbian Insider/Insighter/Inciter needs your articles, stories, reviews, pictures, drawings, news—whatever and however you perceive your Lesbian experience, perspective and vision. Info: Write: PO Box 7038, Minneapolis, MN 55407.

ADOPTION AND THE CHOICES WOMEN DON'T HAVE: A call for Material. Writer-editor seeks women who have given children up for adoption—either legal or covert (e.g., a child raised as their own by another member of the family or a family friend without formal adoption procedures taking place)—willing to write or talk about their experiences for an anthology bringing together women's voices and historical, cross-cultural, legal and feminist perspectives on the institutions, customs and attitudes surrounding adoption. I hope to focus on the complex forces, overt and tacit, social and economic, brought to bear on women's choices or lack of choices in adoption situations. Inquiries from any other women interested in working on the anthology are also welcome. Contact: K. Kaufmann, C/o Plexis, 545 Athol Ave., Oakland, CA 94606.



Sue Clement and Barbara Harrington are featured with Gisele L'Italien (not pictured) in the Present Stage production of **FOODFRIGHT**.

PRESENT STAGE PRESENTS FOODFRIGHT, a Cabaret performed by three women. It combines music, humor and personal narratives, created in part from the actresses/authors' own experiences and from extensive research about eating disorders. While focusing on anorexia, bulimia and compulsive over-eating, the collage of scenes dramatizes the many pressures on all women to be thin. There will be a discussion after each show. Performances on May 17, 18 & 19 at 8 PM, First Church of Christ, Congregational, Main & Center Sts., Northampton. Reservations: Present Stage, 586-5886.

LEZ PRESS, A NEW PUBLISHING HOUSE is operated in Portland, OR by two lesbians. Lez Press will publish quality work of interest to lesbians, as well as feminist and gay-oriented material, which, because of its nature, is not generally considered by major publishers. The editors are interested in novels, short stories, nonfiction, plays, and art suitable for printing. Individual short stories will be considered for inclusion in an anthology. No Poetry. Send double-spaced typed manuscripts to: Lez Press, PO Box 4387, Portland, OR 97208. SASE required for return of submissions.

SONGS AND RESOURCES for parents, teachers and others working with children on **SING ABOUT IT**, a special edition of *Undercurrents*, WMUA, 91.1 FM on Sunday, May 13, from noon to 2 pm.

A WOMEN'S DEVELOPMENT WORKSHOP will be held July 22-27 at Goddard College, Plainfield, VT. The third in a highly successful series of workshops examining the most recent research on women's development and exploring the implications for the advancement of women. Coordinator: Jill Mattuck Tarule. Info: Call (802) 454-8311 or Write: Goddard College, Plainfield, VT 05667.

LESBIAN LIBRARY HOUSE NOW WHEELCHAIR ACCESSIBLE! So are the first-floor NALL collection rooms. Lesbians at NALL bought lumber with money donated by the community and spent the winter months building a portable wooden ramp for the entrance. We will soon be making the first-floor bathroom wheelchair accessible also. At present, we **URGENTLY NEED MANY LESBIANS** to volunteer to be on call to set up the ramp for open Library hours, appointments, and special events at the House. It takes 2-3 lesbians to set up and take down the ramp at any one time. **PLEASE CALL 584-7616 Today and SIGN UP TO GIVE YOUR SISTERS THIS VALUABLE SERVICE.** Leave you name and phone number when you call; we will put you on the list.

AS THE WORLD TURNS: FEMINISM AND NONVIOLENCE is a conference for children, women and men sponsored by the Church of the Brethren Women's Caucus. The conference design will offer three tracks: A. Children in the nuclear age: Peaceable activities for ages 6-13, B. A Directed Retreat: silence, ritual, and conversation for discovering the movements from despair to empowerment, and from violence to reconciliation in ourselves and in our culture, and C. Issues and Action Workshops: strategies for nonviolent living. Info: Shirley Kirkwood, Rt. 1 Box 215, Mt. Solon, VA 22843. (703) 350-2992.

LESBIAN ARTIST WANTED to design logo and letterhead for F.L.O.W.E.R. (for the love of Wimmin economic resources) Foundation, Inc. Send letter stating experience, interest, fee(s) and sample(s) of your graphics to: F.L.O.W.E.R. Foundation, Inc. PO Box 602, Northampton, Ma 01061.

ISO'S BISEXUAL SUPPORT GROUP will meet in Amherst Wed., May 16 at 7:30 pm. For directions, Call VWV at (413) 545-2436, leaving your name, number, and best time for a return call, or send your SASE to ISO, C/o VWV if you prefer to be reached by mail. We are an informal group of women who do not feel we belong in a collegiate bisexual group for any of a number of reasons. We are not a clinically oriented "therapy group." Our group goals are still evolving, and we are open to new members.

AMHERST NURSING HOME WORKERS, in the midst of contract negotiations, are asking for community support for the 1199 members. You are urged to drop by the Informational Picket, 170 University Drive, Amherst, on May 4.

THE HARTFORD AREA BISEXUAL WOMEN'S SUPPORT GROUP meets every other Tuesday evening. Meetings begin at 7 pm. For info and directions, call (203) 232-7059 or (203) 727-0479. Newcomers Welcome.

BLUE NOSE THEATER NEEDS WOMEN to act, make props & costumes, sing, do publicity, and generally help out for a street theater production about the arms race. This will be a children's production. Call Terry, 533-5895.



EVERYWOMAN'S CENTER ANNOUNCES

THE BATTERED WOMEN'S MOVEMENT: A Historical Overview: a presentation sponsored by the Educator/Advocate Program at Everywoman's Center. Susan Schector, author of *Women and Male Violence*, will be the special guest speaker, Thursday, May 3 At 7 PM, Rm 168, Campus Center, UMass. Childcare available in Rm 101, CC. Information: 545-0883.

AN INTERNSHIP FOR THE COUNSELING PROGRAM is offered for both the summer and fall. The internship requires 20 hours/week and will include conducting intake evaluations, providing short-term individual and family therapy and participating in clinical seminars. Clinical supervision will be provided (L.I.S.W.). The position is available for academic credit; applicants must be enrolled in a graduate level academic degree program. There may be some work-study for those who have applied.

The **WORKING WOMEN'S PROGRAM** is sponsoring **WORKING WOMEN IN THE 80's**, a series of three presentations on Tuesday evenings, 7-9 pm. Begins Tues. May 8 with *"LIFE OPTIONS: Family and Work"*, facilitated by Susan Kohler-Grey. Next, on Tues. May 15, Carole Johnson will facilitate *"Comparable Worth and Pay Equity."* The last session, *"What's New in the Office Automation for Better or Worse"* will be on May 22, facilitated by Lisa Gallatin of the Office Technology Education Project. All sessions will be in the gallery of Jones Library, 43 Amity Street, Amherst. Info: 545 0883. The series is free.

DOUBTING OUR OWN COMPETENCE: Woman's Image of Work and Self—a one-day workshop offered by the Working Women's Program at Everywoman's Center will be led by Valerie Young. There will be a presentation, discussion and small groups. Pre-registration is required. The workshop will be on May 5, from 10-5 pm. at the Everywoman's Center. Limited to 15 women. Info: 545-0883

Wilder Hall, UMass
Amherst, MA 01003
tel. (413) 545-0883

CHRISTINE MADSEN IS SUING THE CHRISTIAN SCIENCE MONITOR, for breach of contract, discrimination because of her sexual orientation, and abridgement of her civil rights. A former editor and writer for the Boston-based paper, Madsen was fired by the Monitor in January, 1982, after eight years of employment and five promotions, because she is a lesbian. Her attorney estimates that Madsen will need at least \$20,000 to see the case through trial. Friends have formed a fundraising committee. Contributions, volunteers, and requests for info are welcome. Write: Madsen Legal Fund, Box 314 New Town Branch, Boston, MA 02258.

MAN'S GAME, cont.

vating employees, improving productivity, and even in increasing profits. Some of the new managerial godterms are listening, empathy, interpersonal relationships, communication, and intuition—terms we often hear when people describe women. Participatory management and the corporate family are concepts we loosely call "Japanese management techniques," but a closer look reveals the "foreign" influence is more female than Asian. The feminizing of the corporation is occurring not just because women are increasingly visible in the corporate world, but also because men are discovering the value of female behaviors.

But I overstate the case. The corporation is still a bastion of male power. And it is still relatively easy to seduce women into believing that they have to play a man's game to be successful. The danger here is that women who play that game become male impersonators, neither wholly male nor wholly female. These women are forced to give up their wholeness, their integrity as human beings who have a definition of self which is based on their own values. Instead, they exist as beings who are defined by others, and remain, in Simone de Beauvoir's words, the *Other*.

The male impersonator is a stereotypic male by day. Functioning in a world where she and others believe that male behaviors and attitudes are superior to female behaviors and atti-

tudes, she pretends to be a man. But it is difficult to "pretend" to be anything. Our identity is shaped by the ways in which others act toward us and their actions are shaped by our behaviors. If women act like men they eventually become like men. It becomes increasingly difficult to sort out the impersonator from the person.

But the male impersonator has an even more dangerous problem. Many corporate women leave work at the end of the day and return to a home where they are expected to behave as stereotypic females. The superwoman myth presents us with the briefcase carrying female by day who turns into a femme fatale by night. And, if she is married, she also manages to find time to cook dinner, wash the floor, and diaper the baby. If she is single, she, too, cooks dinner and washes the floor, but instead of diapering babies, she's out living in the fast lane—looking sexy and hoping to catch a man.

The myth is difficult enough to cope with for any woman. But the male impersonator faces a curious dilemma. If she acts like a man by day because men are superior, then she becomes an inferior person by night. Male impersonation is the ultimate act of misogyny. Yet the male impersonator must live with both a self she hates and a self she is not.

I am not suggesting that women who choose careers in management either ignore or reject the male culture which pervades the corporation. Out of such rejection and ignorance are born powerlessness and alienation. But I am

suggesting that the advice I heard one speaker at a conference for women in business give to her audience is simplistic. She advised us to learn about professional football so we could talk to the men at company meetings. Such advice is dangerous because it is misleading—women are not and cannot be "one of the boys." And dangerous because it leads both women and men away from constructive efforts to reconfigure social roles and social life so that corporate success or failure no longer depends on whether you are male or female.

☆☆☆☆☆☆☆☆☆☆

MORE NEWS BRIEFS

US WOMEN LEAVE FOR OLYMPICS

The U.S. Olympic Field Hockey Team showed that it will be a contender at the upcoming Summer Games in Los Angeles when it won a four-nation tournament in Melbourne, Australia, in February. Judy Strong, of West Hatfield, is a member of the U.S. team. Beth Anders, coach at Old Dominion Univ. in Norfolk, VA, was named most valuable player of the tournament for her scoring of five of the team's six goals. The Americans, seeded fourth out of six teams for the Olympics, defeated Canada, New Zealand, Australia, and tied Canada once. The team left on April 19 to take part in a tournament in West Germany.

(Daily Hampshire Gazette, 3/14/84.)

AMHERST JAYCEES

The extended legal battle over the U.S. Junior Chamber of Commerce policy prohibiting women members came to another crossroads with the Massachusetts Supreme Judicial Court backing the national organization in its resolve to keep women out of the Jaycees. In 1981, the Massachusetts Commission Against Discrimination decided national Jaycees must "treat women in the same and equal manner as they treat male members."

The current President of the Amherst Jaycees said, despite the decision, "the Amherst chapter has no intention of asking women to leave or to not join the Jaycees in the future... Women members contribute as much, if not more, than any male member." Past-president Linda Rotti, 4-year veteran of these legal proceedings, expects the legal battle "probably won't end till after I am 35, and no longer eligible to be a member of the Jaycees. But until I get a letter saying I can't be a member, I'm not going to worry."

The MCAD expects to appeal the decision under a state statute that declares it illegal "to aid or abet to discrimination in a place of public accommodation."

(Daily Hampshire Gazette 4/5/84)

Valley Women's Voice
will cease publication
with the JUNE issue
unless sufficient funds
are raised by MAY 15.

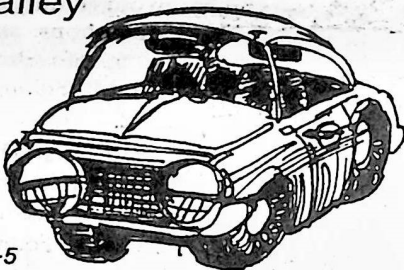
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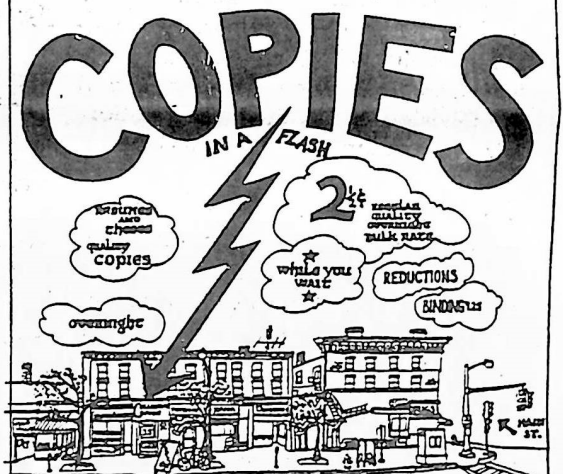


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MAY

(then again, MAY-BE NOT, unless you subscribe!)

TUESDAY MAY 1

- ★Jewish Cultural Festival continues (see announcements).
- ★VWV May issue available. Please subscribe.

THURSDAY MAY 3

- ★The Battered Women's Shelter Movement: a historical overview (see announcements).

FRIDAY MAY 4

- ★Informational Picket, Amherst Nursing Home (see announcements).

- ★Contradance Contra Los Contras. (See announcements.)

Saturday May 5

- ★Women Working Conference: exploring personal change and options. Seelye Hall, Smith College (see announcements).
- ★Mothers Day Peace Walk, gather at 1:00 near Bridge St. School.
- ★Art Exhibit Questions Pornography "Anatomy of Worship" (see article).
- ★Doubting Our Own Competence: women's images of work & self. 10-5PM, sponsored by the Working Women's Task Force, EWC (see announcements, EWC box).
- ★Contradance (see announcements)
- ★Women Exploring the Outdoors (see announcements).

SUNDAY MAY 6

- ★Holly Near and Inti-Illimani at Symphony Hall, 7PM (see announcements).
- ★Women Exploring the Outdoors (see announcements).

TUESDAY MAY 8

- ★Life Options, family and work (see announcements).
- ★Hartford Area Bisexual Women's Support Group, 7PM (see announcements).
- ★Life Options: family and work, Susan Kohler-Grey, 7PM EWC

WEDNESDAY MAY 9

- Career Renewal Evening Workshop Series, 6:30-9:30 PM (see announcements).

FRIDAY MAY 11

- ★Women United Can Stop Militarism: the White House. Contact J. Grossholtz, 10 Jewett Lane, South Hadley, MA 01075.

SATURDAY MAY 12

- ★GALA March (see announcements).
- ★GALA Dance, Valentino Hall, Amherst College.
- ★Women Exploring the Outdoors (see announcements).

SUNDAY MAY 13

- ★Women Exploring the Outdoors (see announcements).
- ★Sing About It, WMUA 91.1 FM: A special edition of "Undercurrents" - Songs and resources for parents, teachers and others working with children.
- ★7th Annual Women's Running Race (see announcements).

TUESDAY MAY 15

- ★"Comparable Worth & Pay Equity", Carole Johnson, 7PM, Jones Library. (see EWC announcements)

- ★Deadline for application for position organizing for Women's Encampment for a Future For Peace & Justice (see classifieds).

WEDNESDAY MAY 16

- ★Iso's Bisexual Support Group, 7:30 PM. Call 545-2436 and leave name, number and best time to call, or send address to Iso c/o VWV.

THURSDAY MAY 17

- ★Foodfight 8PM Present Stage (see announcements).

FRIDAY MAY 19

- ★Foodfight: 8PM (see announcements).
- ★Self Defense For Women & Girls (see announcements).
- ★Faith in Inner Wisdom & Power to Act: a one day workshop (see announcements).

MONDAY MAY 21

- ★What are you eating/What's eating you? A writing class for women. (See announcements.)

TUESDAY MAY 22

- ★What's New in Office Automation, for Better or Worse" (see announcements).

SATURDAY MAY 26

- ★Self Defense for Women & Girls (see announcements).

FRIDAY JUNE 1

- ★6th Annual Berkshire Conference on the History of Women, Smith College (see announcements).

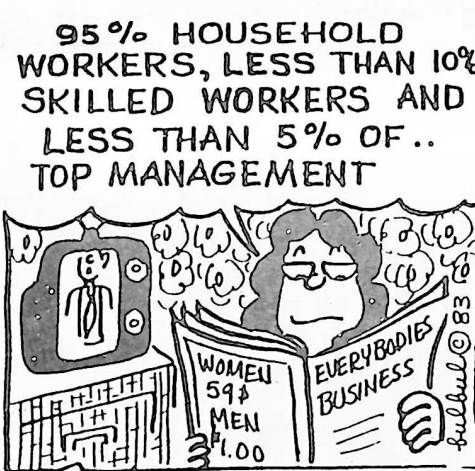
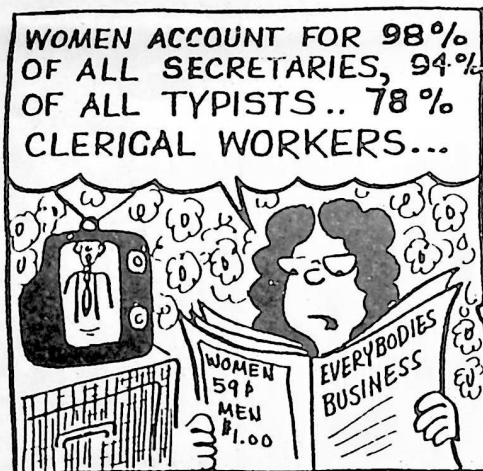
SATURDAY JUNE 2

- ★6th Annual Berkshire Conference (see announcements).

SUNDAY JUNE 3

- ★6th Annual Berkshire Conference (see announcements).

HERdles»



Valley Women's Voice Calendar

May 4

Last day for articles for June issue.

May 8

Editorial meeting, 7:30 pm Everywoman's Center.

May 15

Public forum on the future of the VWV, 7:30pm EWC.
Deadline for advertisements, announcements and calendar.

May 18

VWV production begins, June issue.

May 28

VWV June issue goes to press
Will this be the last issue?



CLASSIFIEDS

Female philosophy grad student looking to share house in N'ton/Amherst with other women interested in feminist theory. Have two cats. Call collect, early or late, 203-773-0453 or write Bett Farber, 1427 Boulevard, C-8, New Haven, Ct. 06511.

May 18-20, 1984 WOMEN AND HERBAL HEALING - A weekend intensive with Billie Potts. Field I.D. walks, preparation of salves and tinctures, women's complaints, withdrawal substance dependence. 12-15 hours of workshop, 2 nights, 5 meals included in costs. \$45-\$55-\$65. Limit 25 women. Pre-registration only. Contact: Heathcote's Womens Community, 21300 Heathcote Road, Freeland, Md. 21053. (301) 343-0280.

CAMBRIDGE, MA PROFESSOR'S 6 ROOM APARTMENT with deck, conv. located to all universities, dishwasher, washer-dryer, \$700, plus utilities. Available June 1-August 25, possible extension thru fall, '84, spring, '85. Call 212-873-6981.

WHAT ARE YOU EATING/WHAT'S EATING YOU? Writing class for women with issues around eating/body image. Starts May 21. 584-3856